A COMPLEAT

HISTORY

OF

The Holy Bible,

Contain'd in the

Old and New Testament:

In which are inserted the OCCURRENCES that happen'd during the Space of about

FOUR HUNDRED YEARS,

From the Days of the

PROPHET MALACHI

To the BIRTH of our

BLESSED SAVIOUR,

And that have been omitted in all or most of the former Works of this Nature.

THE

Whole illustrated with NOTES, explaining several difficult TEXTS, and reconciling many seeming CONTRADICTIONS in the Translations, as well English as others, of the SACRED SCRIPTURES.

Adorn'd with above 150 Cuts, engraven by J. STURT.

By *LAURENCE HOWEL*, A.M.

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A COMPLEAT

HISTORY

OF THE

HOLY BIBLE.

Vol. II.

Book V.

THE firſt memorable Exploit of this new King was againſt (*m*) *Naaſh*, King of the *Ammonites*, who refuſing the Inhabitants of *Jabeſh-Gilead* tolerable Conditions, they ſent to demand Aid of *Saul* at *Gibeah*. *Saul* ſent the Meſſengers throughout all *Iſrael*, commanding all on Pain of Death to come to the Relief of *Jabeſh*. The *Iſraelites* readily obey'd, and there appeared in a very ſhort Time an Army

(*m*) *Naaſh*. See Note on the Letter (*d*) of this Alphabet.

Army of three hundred thouſand *Iſraelites*, beſides thirty thouſand of the Tribe of *Judah*. This Army *Saul* divided into three Parts, and by Break of Day ſurprizes the careleſs *Ammonites*. The Action continued till Noon, the victorious *Iſraelites* bearing down all before them. This glorious Victory, heighten'd much by the Greatneſs of the Deliverance from ſo inſulting an Enemy, was a mighty Incouragement to the new King and his Favourites; ſome of which, calling to Mind the Reflections caſt upon *Saul* at his Election, demanded to have them brought to condign Puniſhment. But *Saul* politickly and generouſly anſwered, He would not cloud that joyful Day with the melancholick Execution of any *Iſraelite*.

Upon this Victory, *Samuel* being willing to reconcile all Animoſities, and give an Opportunity to thoſe that ſtood out to come in now, and recognize *Saul*, propoſed a general Meeting at *Gilgal* to confirm *Saul*'s Election. Which they unanimouſly did; and having ſacrificed Peace-Offerings to the Lord, both King and People celebrated the Congreſs with much Mirth. But leſt any Intemperance in their Joy ſhould make them forget God, he took Occaſion there to put them in Mind of their former Tranſgreſſions in ſlighting his Adminiſtration, and changing the Government, challenging them to convict him, if they could, of any Ill or Injury he had done them. Of which they all acquit him. Then repeating the many Deliverances God had given their Forefathers and them, and ſetting before their Face their laſt Tranſgreſſion in rejecting the Government of God and *Samuel*, and deſiring a King, he tells them, notwithſtanding all this, if they would ſerve and obey the Lord, both they and their King ſhould continue under the Care and Protection of God; but if they would not, that the Hand of the Lord ſhould ſtrike in Judgment upon them and their (*n*) Princes. And

(*n*) *Princes.* Our Tranſlation and the *Latin* render it Fathers; the *Septuagint*, Kings; the *Chaldee* Paraphraſe and *Vatablus* agree, that God had puniſhed them as he did their Fathers in the Wilderneſs. But this ſeems wide. Fathers may be render'd for Princes, becauſe Princes are the Fathers of their Country; but the *Septuagint* come moſt near the Text and Context here.

And to let them ſee he ſpoke not this of his own Head, or out of any Prejudice againſt them, but by the Direction of the Lord, he told them the Lord ſhould confirm what he ſaid by a great Storm of Thunder and Rain. Accordingly upon *Samuel*'s praying, there fell ſuch a Storm of Thunder and Rain, as frighted the *Iſraelites* into a Senſe of their former Tranſgreſſion, and made them intreat *Samuel* to pray to God for them, acknowledging that they had ſinned in deſiring a King. *Samuel* continued his Exhortation, adviſing the People to ſerve God, aſſuring them that he would not only pray for them, but that he would always be ready to teach them their Duty, threatning with Deſtruction, if they diſobeyed, both them and their King.

After the Victory over the *Ammonites*, of that vaſt Army that *Saul* had, he diſmiſſed all but three thouſand Men, two of which he kept with him at *Michmaſh*, and on the Mountain of *Bethel*, and his Son *Jonathan* had the other thouſand at *Gibeah*. *Jonathan* being a brave young Prince, and fond of Honour, cut off the Garriſon of the *Philiſtines* at *Geba*, which was a Sort of a Signal to both Sides to prepare for War. The *Philiſtines* ſoon had Notice of this; and in order to revenge it, raiſed a vaſt Army, which, beſides a great Number of Foot, conſiſted of (*o*) three thouſand Chariots, and ſix thouſand Horſe, with which they came and incamped at *Michmaſh*. *Saul* by Sound of Trumpet gathered what Force he could raiſe to oppoſe them, and order'd the Rendezvous to be at *Gilgal*; where he incamped, expecting *Samuel* every Day. But he not com-

(*o*) *Three.* This is by Neglect of Tranſcribers render'd thirty thouſand. For it is not likely that the *Philiſtines* had thirty thouſand Chariots of War, ſince *Shiſhack*, the moſt powerful of all the Kings of *Egypt*, had but twelve hundred, 2 *Chron.* 12. 3. and ſince *Pharaoh* had but ſix hundred, and all the other Princes, whoſe Equipage is related in Scripture, much fewer, as may be ſeen in many Places. For which Reaſons the *Syriack* and *Arabick* Verſions have given the *Philiſtines* but three thouſand Chariots. To theſe Conſiderations we may add, that the Cavalry was always more numerous than the Chariots of War, and yet they had no more than ſix thouſand Horſemen.

coming when they looked for him, the People, quite discouraged by the Absence of the Prophet, did generally forsake their new and so much desired King, shifting every one for himself, some hiding themselves in the Rocks, and others, not thinking themselves safe, passed the *Jordan*.

Saul seeing himself thus deserted, and despairing of *Samuel*'s coming, called for a Burnt-Offering and a Peace-Offering, and offered the Burnt-Offering: Which he had no sooner done, but the News of *Samuel*'s Arrival was brought him; upon which he went out to meet him. *Samuel* asking him what he had done, *Saul* told him all, and the Reason, which was, That seeing the People deserted him for want of his Presence, and the near Approach of the Enemy, he was afraid they would attack him before he could address himself to the Lord for Success, and therefore he had offered a Burnt-Offering before he came. *Samuel* sharply reproved him, and charged him with a (*p*) Breach of God's Commandment, by which he had forfeited his Kingdom, which God had now transferred to another. Upon this *Samuel* left *Gilgal*, and went to *Gibeah*, whither *Saul* and *Jonathan*, with about six hundred Men, and those very ill provided, followed. For the *Philistines*, to prevent the *Israelites* arming, had taken Care that they should have no Smith; so that they were forced to make Use of their working Tools, such as Plough-Shares, Mattocks, Axes, and Coulters, instead of Weapons.

Whilst this little Army lay at *Gibeah*, the Vanguard of the *Philistines*, in three Bodies, sallied out to ravage the Country; but their main Body continued in the Streights of *Michmash*. Which *Jonathan* observing, inspir'd with

a

(*p*) *Breach.* What that Breach was is hard to guess; for according to the Text it is plain, 1 *Sam.* 13. 8. that *Saul* tarried seven Days for *Samuel*, but he came not. Though his Impatience might shorten the last Day, and that *Samuel* deferred his coming to the last, to try *Saul*'s Obedience. Some will have it that *Saul* himself offered the Burnt-Offering, which can hardly be supposed; for the Ark of the Lord being with them, they could not want a Priest to do that Office. But whatever the Cause was, *Saul* was guilty of that which cost him his Kingdom in the Beginning of his Reign.

I. SAMUEL CHAP. XIII.

Samuel reproveth Saul.

I. SAMUEL 13. Verse 11.

And Samuel said, What hast thou done? And Saul said, because I saw that the people were scattered from me, and that thou camest not, etc).

2 V. p. 4.

BRITISH
17NO71
MUSEUM

a more than ordinary Courage and religious Confidence, privately withdrew from the Camp, attended only with his Armour-Bearer, to whom he had imparted his Deſign, and who promiſed to ſtand by him. Being come near the Out-guards, the *Philiſtines* diſcovering them, took them to be ſome of the *Iſraelites* that had ſkulk'd about the Rocks, and in Ridicule called them to come near. The Way by which they were to paſs was ſteep and narrow, having a ſharp Rock on each Side, ſo that *Jonathan* and his Servant were forced to crawl up on their Hands and Feet. As ſoon as they were got up they laid about them ſo furiouſly, that in a ſhort Space of Time they ſlew twenty *Philiſtines*. This bold Attempt of two Men only on a whole Army ſtruck the *Philiſtines* with ſuch a Conſternation, that they fell a trembling; and this Fright put them into ſo great a Diſorder, that whilſt they indeavoured to ſave their Lives, they fell upon one another's Sword. *Saul*'s Sentinels gave him Notice of this Diſorder, who in haſte Muſtering his Men, to know who might be the Occaſion of this, he found only his Son *Jonathan* and his Armour-bearer miſſing. Upon this he drew out his Men, and thoſe that hid themſelves hearing of it flocked to him; who, taking the Advantage of the *Philiſtines* Confuſion, had time to arm themſelves with their Enemies Weapons, and fell upon them with ſuch Fury, that they ſoon defeated them.

Saul had made an inauſpicious Step in the Beginning of his Government, and unhappily was guilty of another in this Action: For before he ingaged, to ſecure the Victory as he thought, by keeping his Men from falling too ſoon to Plunder, he made Proclamation in the Camp that that Man ſhould be curſed that eat before Night. Herein he followed too much the Dictates of his own Will, without conſulting God, as he did a little before the Action, when calling for the Ark, and the Prieſt, to inquire of God what to do, in a prepoſterous Haſte, fearing to loſe Time, he ſtopp'd the Prieſt, bidding him (*q*) withdraw his Hand, that

(*q*) *Withdraw.* See 1 *Sam.* 14. *v.* 18, 19.

that he might not loſe the Opportunity of falling on the *Philiſtines* in their Confuſion. By this unhappy Conduct *Saul* defeated his own Purpoſe; for the People for want of Suſtenance, eſpecially thoſe that had hid themſelves, were ſo feeble, that they were not able to purſue the Enemy, by which many of them eſcap'd, who otherwiſe muſt have fallen into their Hands. *Jonathan*, being gone from the Camp before this Proclamation was given, knew nothing of it; and coming through a Wood where Honey dropped as he paſſed, he took ſome of it, and eat, offering ſome to the People that had joined him; but they refuſed, telling him that his Father had charg'd them with an Oath not to eat. *Jonathan* was concern'd at his Father's Overſight, for he ſaw by that the Glory of this Day was much leſſen'd. However, he excuſed himſelf for eating on account of his Faintneſs; but the People, edged with Hunger, could not long forbear imitating him; for falling on the Plunder, they fell to eating too.

Saul raſhly again propoſed to purſue the *Philiſtines* by Night; but the Prieſt oppoſed him, adviſing him to conſult the Lord: Which he did; but received no Anſwer. *Saul* was uneaſy at this; and imputing this Repulſe to a Breach of his, given before about not eating, he reſolv'd to find out the Offender by caſting the Lot, which fell upon *Jonathan*, whom *Saul* had put to Death, if the People had not interpoſed, and pleaded the Merit of the Prince, to whom the Honour of that Day was wholly owing. *Jonathan* being thus reſcued from Death, *Saul* gave over all Thoughts of purſuing the *Philiſtines*, who by that Means eſcaped to their own Country.

Notwithſtanding theſe Miſcarriages of *Saul*, he ſtill (*r*) continued in the Government of *Iſrael* as King; nor was he ſo much out of Favour, but that the Lord would imploy him again in another Expedition, that he might have

(*r*) *Continued.* See 1 *Sam.* 14. 47. where it is ſaid that *Saul took the Kingdom over* Iſrael. From which Words ſome think, that the two Years wherein he is ſaid to have reigned, *Ch.* 13. 1. was all the Time that he reigned lawfully, and after that declining from that Manner of Ruling which from the Lord *Samuel* had preſcribed and recorded in a Book, *Ch.* 10. *v.* 25.

have an Opportunity to recover himſelf, and make ſome Amends for his former Miſtakes. In a ſhort Time *Samuel* came to him again with a Meſſage from the Lord, which was this: "Thus ſaith the Lord of Hoſts, I re- "member that which *Amalek* did to *Iſrael*; how he "laid wait for him in the Way when he came out of "(s) *Egypt*. Now go, and ſmite *Amalek*, and utterly "deſtroy all that they have. Spare them not; but "ſlay both Man and Woman, Infant and Suckling, "Ox, Sheep, Camel, and Aſs". This Command was ſo expreſs and plain, that it was ſcarcely poſſible to miſtake it; and *Saul* without Heſitation prepares to execute it. But before he committed any Act of Hoſtility, he adviſed the *Kenites*, who had been kind to the *Iſraelites* upon their leaving *Egypt*, to be gone, leſt they ſhared in the common Fate of the *Amalekites*, with whom they lived in common. The *Kenites* take his Advice, and march off, and then *Saul* fell upon the *Amalekites*. But he forgot, or deſignedly broke his Orders; for he not only ſaved the King of the *Amalekites*, but ſpared the beſt of the Cattle, and every Thing that was good. Of this *Samuel* had Notice from the Lord, who ſo highly reſented this inexcuſable Diſobedience of *Saul*, that, expreſſing himſelf after the Manner of Men, he ſaid to *Samuel*, "It repenteth me that I have ſet up "*Saul* to be King: For he is turned from me, and "hath not performed my Commandments." This ſo grieved *Samuel*, that he cried all Night in *Saul*'s Behalf to the Lord; And getting up early the next Morning

v. 25. he govern'd arbitrarily by a ſtanding Force. And it may not be unlikely that he, who was a jealous Prince, and always regardful of his own Safety, obſerving how dear his Son was to the People, might not think himſelf altogether out of Danger of being dethron'd, and therefore took what Meaſures he thought beſt to ſecure the Kingdom to himſelf; and being himſelf a military Prince, might probably think a ſtanding Force the ſecureſt. And indeed he wanted not Occaſions for raiſing one, and keeping it up; for he had Wars on all Hands, being frequently attacked by the Neighbouring Princes all his Reign.

(s) *Egypt*. This may ſeem a ſevere Piece of Juſtice, conſidering that it was executed upon a whole Nation for a Fact committed above four hundred Years before, and for which too the Aggreſſors were then puniſhed in their own Perſons, *Exod.* 17. 13. But this ſhews God's Faithfulneſs and Love to his People; and that at firſt or laſt he will revenge their Cauſe.

ing to meet *Saul*, he found him at *Gilgal*. At their first Meeting *Saul* saluted *Samuel* very chearfully, telling him he had performed the Commandment of God. "What "then, said *Samuel*, is the Meaning of the Bleating of "the Sheep, and Lowing of Oxen, which I hear?" *Saul* told him, they were saved to offer them in Sacrifice to the Lord. Then said *Samuel*, "Hear what the Lord "hath said to me this Night: "When thou wast mean "in thine own Sight, did I not make thee the Head of "the Tribes of *Israel?* And did not the Lord anoint "thee King over *Israel*, and command thee to destroy "the *Amalekites?* Wherefore then didst thou not obey "the Voice of the Lord?" *Saul* justified himself, and said he had; but that it was the People that had saved of the Spoil for Sacrifice. To this *Samuel* replied, "Obedience "was better than Sacrifice; but Rebellion was as the "Sin of Witchcraft, and Stubbornness as Iniquity and "Idolatry. Now therefore hear thy Doom, O *Saul!* Be-"cause thou hast rejected the Word of the Lord, he "hath rejected thee from being King." These Words rouz'd *Saul*, who presently acknowledged his Sin, and intreated *Samuel* to pray for him, and bear him Company to worship the Lord: But *Samuel* refusing, and offering to be gone, *Saul* catched hold of the Lappet of his Mantle, and it rent; whereupon *Samuel* told him prophetically, That God had rent the Kingdom from him, and had given it to another more worthy of it than he.

The Loss of the Kingdom made the deepest Impression upon *Saul*, who apprehending, that if *Samuel* should refuse to go with him to worship the Lord, it would lessen his Esteem among the People; he again acknowledging his Fault, begged of *Samuel* to honour him now before the People, and turn again with him, that he might worship the Lord his God.

Samuel obliged him in this, and *Saul* having perform'd his Devotions, *Samuel* asked for the King of the *Amalekites*, who being brought before him, expected Mercy from the reverend Prophet; but without any Ceremony, only saying, "As thy Sword hath made Women childless,

"so

" ſo ſhall thy Mother be childleſs among Women," he fell upon him, and hewed him in Pieces before the Lord in *Gilgal*. Upon this *Samuel* went to his own Houſe at *Ramah*, and *Saul* to his at *Gibeah*; after which *Samuel* (*t*) never ſaw *Saul*, but could not forbear to mourn for him.

God having already made it known to *Samuel* that he had pitched upon another to rule in *Iſrael* inſtead of *Saul*, bid *Samuel* prepare to go for *Bethlehem* under Colour of ſacrificing there, and to invite *Jeſſe* and his Sons to the Sacrifice-Feaſt, and to do as he ſhould there direct him. *Samuel* obeyed, and approaching *Bethlehem*, the Elders of the City were (*u*) ſurprized, and, going out to meet him, aſked, Whether he came in a peaceable Manner? He told them he did, and came to hold a (*w*) Feaſt unto the Lord. Therefore he bid them prepare themſelves, and come with him to the Feaſt; but in a more peculiar Manner he addreſſed himſelf to *Jeſſe* and his Sons, whom he ſanctified, and invited to the Feaſt. After this, going to *Jeſſe*'s Houſe, and obſerving his ſeven Sons, he concluded that *Eliab* the Eldeſt, who was a comely tall Man, was the Perſon God had pitched upon to ſucceed *Saul*. But God ſoon ſet his Judgment right, and having ſurveyed the ſeven, he aſked the Father of them, if he had not more Children; who told him he had one Son more, who was in the Field watching the Sheep. *Samuel* bid him ſend for him, for he would not ſit down to eat till he came. When he came, *Samuel* viewed him with Pleaſure and Admiration, for he was very beautiful; and at the ſame

(*t*) *Never.* The Tranſpoſitions of Words and Phraſes render the Tranſlations obſcure in many Places. Thus it is in 1 *Sam.* 15. 35. where the Word *until* is placed ſo as to make one imagine that *Samuel* ſaw *Saul* at the Day of his Death: But on the contrary, as St. *Jerome* obſerves in another Text, *Mat.* 1. 25. the Word *until* implies not that he ſaw *Saul* at, or after his Death, but that *Samuel* afterwards never ſaw *Saul*.

(*u*) *Surprized.* The Cauſe of their Surprize was to ſee him unattended, fearing that he came to denounce ſome terrible Judgment againſt them, which was the Cauſe of their demanding whether he came in Peace or not?

(*w*) *Feaſt*, or *Sacrifice.* Sacrifice in a ſtrict and proper Senſe, as a Burnt-Offering for Sin, might not be offered by the Law in any other Place than before the Ark: But Peace-Offerings or Feaſts might.

ſame Time the Lord inſtructed him to anoint him, for this was he. Then *Samuel* pouring Oil on the Head of *David* (*x*) anointed him in the Midſt of his Brethren. And from that Day the (*y*) Spirit of the Lord was upon *David*; but it departed from *Saul*, and an (*z*) evil Spirit poſſeſſed him, which ſoon appeared in the ſad Perturbations, wherewith his diſtemper'd Mind was frequently agitated; which his Servants obſerving, they adviſed him to divert his Melancholy with Muſick, which would ſettle and quiet his diſturbed Spirits. *Saul* deſirous of Eaſe from theſe Inquietudes, conſented; upon which one of them recommended *David* to him, telling him he was not only an excellent Muſician, but a (*a*) brave and prudent Man, and a very comely Perſon; adding, that the Lord was with him. This Character of *David* pleaſed *Saul*, who ſent Meſſengers to *David*'s Father to deſire

(*x*) *Anointed.* *David* was three Times anointed. Firſt, Privately, as at this Time, not that he ſhould immediately reign, but ſucceed *Saul* at his Death. Secondly, He was anointed publickly when he was made King of the Tribe of *Judah*. Thirdly, When he was made King of all the Tribes of *Iſrael*.

(*y*) *Spirit.* The Spirit here mentioned has many Epithets beſtowed on it by Interpreters, who call it the Spirit of Fortitude both of Mind and Body, which inabled *David* to perform thoſe Heroick and warlike Exploits, which to his bare natural Strength had been inſuperable; for it was after his Anointing that he ſlew the Lion and the Bear, and the Giant *Goliah*. It is by others called a Royal and Majeſtick Spirit: For as God, calling *Saul* from keeping Aſſes to a Kingdom, changed his ruſtick Temper into a noble and magnanimous Spirit, ſo he transferred the ſame Spirit from *Saul* to *David*, that he who before had imployed his Thoughts only about the Care of his Sheep, ſhould now devote them to the more uſeful Government of *Iſrael*.

(*z*) *Evil Spirit.* *Joſephus*, and many later Authors, are of Opinion, that this evil Spirit was a deep Melancholy which *Saul* had contracted upon his being rejected by God, and deprived by *Samuel*; repreſenting to his diſtemper'd Mind the ſad Paſſions of Jealouſy, Envy, Grief, Deſpair, Anger, and other Anxieties, which are often diſſipated and appeaſed by Muſick; as is plain from *David*'s being recommended to *Saul* to divert and quiet him, when he was at any Time agitated by any of theſe Perturbations.

(*a*) *Brave.* 1 *Sam.* 16. 18. *David*'s Character is ſet out at large for his Courage and Knowledge of War; and of God's being with him, as it is afterwards, when he became eminent in the World for thoſe Excellencies; from whence ſome note that *David* had ſlain *Goliah* before this Recommendation: But they ought to have conſidered that what is here ſpoken being writ afterwards, was ſpoken *prophetically*, as the Words plainly denote; for *David*, though anointed by *Samuel* before this, returned to his uſual Employment of looking after Sheep, as appears from *v.* 19.

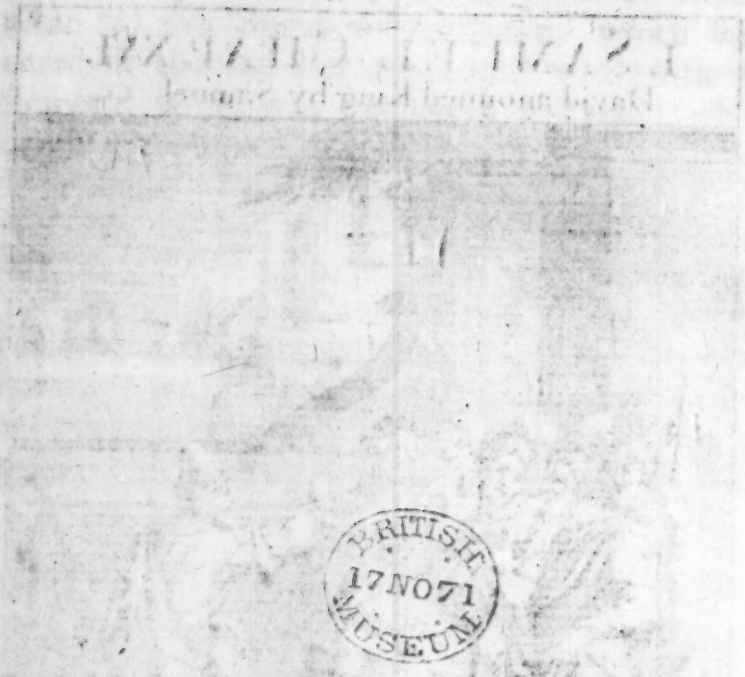
I. SAMUEL CHAP. XVI.

David anointed King by Samuel.

I. SAMUEL 16. Verse 13.

Then Samuel took the horn of oyl, and anointed him in ỹ midst of his brethren, & the spirit of the LORD *came upon David.*

2 V. p. 10. &c



BRITISH
17NO71
MUSEUM

deſire him to ſend his Son to him. *Jeſſe* knowing the Cuſtom of the Court, to recommend his Son the better, ſends a handſome Preſent with his Son to the King, who at firſt Sight is pleas'd with *David*; but when he exerciſed his Skill upon the Harp, *Saul* was ſo taken with his Performance, that he repeated his Requeſt to *Jeſſe* to let *David* continue with him; to which the old Man readily conſented: And *Saul* finding the Benefit of *David*'s Muſick, to indear him to his Service, promoted him to the Office of his Armour-Bearer.

In this ſmall Interval of Peace, *David* often exerciſed his Talent on the Harp, to the great Satisfaction and Quiet of *Saul*, who injoyed it but when *David* thus diverted him. And now the *Philiſtines* having rallied their ſcattered Troops, and recruited their Forces, appeared again with a great Army to revenge their former Diſhonour and Loſſes; and marching to *Shocoh*, which belonged to *Judah*, they incamped between *Shocoh* and *Azekah* in the Borders of *Dammim*. *Saul* prepares to meet them; and accordingly marched his Army to the Hill above the Valley of *Elah*, which ſeparated the two Camps. While the two Armies were facing each other, a Champion of prodigious Stature came out of the *Philiſtines* Camp, and challenged any *Iſraelite* to ſingle Combat, on the Deciſion of which, the Fate of either Army ſhould depend. He was of a Gigantick Size, being near ten Feet high, and his Arms and Armour proportionable to his vaſt Bulk and Strength. The Appearance of this monſtrous Champion was ſo terrible to the *Iſraelites*, that none durſt accept the Challenge, which this preſumptuous Infidel for forty Days ſucceſſively inſolently offered. At laſt the God of *Iſrael* furniſhes *Saul* with a Champion of his own, in the Perſon of *David*, (*b*) whom we ſuppoſe to have been

(*b*) *Whom.* *Saul* having found Relief from his melancholick Indiſpoſition by *David*'s playing on the Harp, and the Wars coming on again, *Saul*'s Mind might be imploy'd by his military Preparations, which might divert his Melancholy; it is probable he might for a Seaſon diſmiſs *David*, who went home to his Father's Houſe and follow'd his old Imployment.

During

been diſmiſſed *Saul*'s Service for the preſent, upon his going into the Field to command the Army, if not before. However, at this Time the three eldeſt of *Jeſſe*'s Sons ſerved in the Army under *Saul*, and *David* going frequently to viſit his Brethren, and carry them Proviſions, God had ſo order'd it, that on the laſt of thoſe forty Days, during which the *Philiſtine* Champion *Goliah* uſed to challenge *Iſrael*, *David* came to the Camp juſt before the Armies were going to ingage, and leaving the Proviſions with them that guarded the Carriages, he ran into the Army to ſalute his Brethren; And whilſt he was talking with them, *Goliah* came out of the *Philiſtines* Army as uſually, and in *David*'s Hearing bid Defiance. The *Iſraelites* were ſtill frighted at the Sight of him; but to encourage ſome Body to take him up, they repeated the King's Proclamation, which was, "That whoever would accept the Chal-"lenge, and fight him, if he ſlew him, ſhould be re-"warded; and beſides, the King would not only "give him his Daughter, but make his Father's Houſe "(*c*) free in *Iſrael*." This being repeated to him again, his eldeſt Brother *Eliab* hearing his Reply to it, took an Occaſion from thence to (*d*) quarrel with him; which *David* to avoid turned from him, and talked with another Man, expreſſing a more than ordinary Zeal and Courage for the Cauſe of the God of *Iſrael*, and a high Contempt of the inſolent *Goliah*: Inſomuch, that *David*'s Words at laſt reach'd *Saul*'s Ear, who thereupon ſent for him; and being introduced to *Saul*, with great Preſence of Mind he ſaid, "Let no Man fear this

"*Phi-*

During which Time he often went between the Camp and his own Houſe, to inquire after the Health of his Brethren who were in the Service, and to furniſh them with Neceſſaries; for in thoſe early Days of the *Iſraelitiſh* Kingdom, it may reaſonably be ſuppoſed, that thoſe who ſerved in the Army, ſerved at their own proper Expence, and not at the King's; which appears pretty plain by the Proviſions *Jeſſe* ſent by *David* to his Sons in the Army.

(*c*) *Free.* That is, would make him Noble, and exempt him from all Tributary Payments and Taxes.

(*d*) *Quarrel.* It is likely *Eliab* bore *David* leſs good Will ſince the Time that *Samuel* had anointed *David*, by which he thought himſelf ſlighted, eſpecially in having his youngeſt Brother preferred before him.

BRITISH
17NO71
MUSEUM

I. SAMUEL CHAP. XVII.

David slays Goliah.

I. SAMUEL 17. Verse 51.

Therefore David ran & stood upon ye Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, etc.

2 V. p. 113.

" *Philiſtine*, for I thy Servant will fight him." *Saul* (*e*) ſurveying *David*'s Youth, with Concern told him he was too young to ingage a ſeaſoned old Soldier, as *Goliah* was. To this *David* anſwered, he had performed as great Things as the Killing of the Gigantick Champion could be; that he had ſlain a Lion and a Bear with his own Hand, and did not queſtion but the ſame Providence that had delivered him from them would do the ſame Thing now.

Saul ſeeing *David*'s Reſolution, orders his own Armour to be put on *David*; but he being not uſed to them, deſired to chooſe his own Arms, and be excuſed from wearing Armour; and taking only his Staff and Sling, and five ſmooth Stones, he marched to meet his Adverſary, who ſeeing one with ſo effeminate a Countenance, taking it as done in Contempt and Affront to him, he could not forbear curſing; and moving towards him to diſpatch him in his Rage, *David* as nimbly offer'd to meet him, and fitting a Stone to his Sling, he threw it with ſuch Force, that, God directing it, it ſtruck him on the Forehead, and ſunk into it; upon which *Goliah* fell flat on his Face. *David* immediately ran to him, and drawing the *Philiſtine*'s own Sword, cut off his Head with it. The *Philiſtines* ſeeing their Champion ſlain, in great Diſorder fled; but the *Iſraelites*, ſtanding ready in Arms, ſeeing the Succeſs of their little Champion, and the Flight of the Enemy, giving a great ſhout, purſued the *Philiſtines* through the Valley of *Ekron*, and made a great Slaughter among them. After which returning from the Chaſe, they fell to plundering the *Philiſtines* Camp, where inriching themſelves with the Spoil of their Tents and other Goods, they return to their own Camp.

The Field being clear'd, *David*, among the reſt, returns from the Slaughter of the Enemy, and is met by *Abner* the General, who conducts him to *Saul*, *David* carry-

(*e*) *Surveying.* See Note on the Letter (*f*) following.

carrying *Goliah*'s Head in his Hand. *Saul* inquires (*f*) who this young Hero was; *David* tells him, he was Son to *Jeſſe* the *Bethlehemite*. There was no Applauſe wanting to ſet off this glorious Action of *David*'s, but none expreſſed ſo much Satisfaction as *Jonathan*, who, being himſelf a Prince of great Bravery, was ſo taken with *David*'s Courage and Conduct in this Ingagement, that he contracted a firm Friendſhip with him; and having made a mutual Covenant of Amity, the Prince gave *David* his Robe, his Sword, Belt, and Bow. After this *Saul* takes par-

(*f*) *Who.* Commentators differ much about the Time when this Duel between *David* and *Goliah* was fought. For ſince we read in 1 *Samuel* 16. 19. before this Account of the *Philiſtines* Defiance, that *Saul* ſent for *David*, and that *David* came to him, play'd on his Harp before him, grew into Favour with him, and was made his Armour-bearer, *ver.* 21, 22. it is ſtrange that neither *Saul* nor *Abner* ſhould remember or know him, when he came to offer himſelf to the Combat. This hath made ſome think, that this Combat was fought before that Time that *David* was ſent to play before *Saul*. To which the Character given of *David* by *Saul*'s Servants, when they recommended him, not only for a skilful Player on Muſick, but a mighty valiant Man, a Man of War, and that the Lord was with him, *ver.* 28. ſeems to give ſome Countenance. But on the other Hand, as it may not be ſuppoſed that this Encounter with *Goliah* happened before *David* had been anointed by *Samuel*; ſo, ſince the Spirit of the Lord, upon that anointing of *David*, came immediately upon him, from that Day forward, *ver.* 13. It is reaſonable to conclude, that from that very Time the Spirit of the Lord departed from *Saul*; and from that very Time the evil Spirit diſturbed him: And that very ſoon after *Saul*'s Servants perceiving him to be troubled, recommended *David* to him; and that upon *David*'s playing, the evil Spirit had left *Saul*, and he was grown well, *ver.* 23. before this Invaſion of the *Philiſtines*. And though the Character *Saul*'s Servants gave of *David*'s Valour may very reaſonably be ſuppoſed to have been ſpoken Prophetically, yet it may likewiſe well enough ariſe from his bold and brave Undertaking, in incountering the Lion and the Bear in Defence of his Flock; which though *Saul* had not, yet ſome of his Servants might likely have heard of, and from thence infer the Lord was with him. Beſides, we read that *David* went and returned from *Saul* to feed his Father's Sheep at *Bethlehem*, *Chap.* 17. 15. And ſince we never read of his going to *Saul* but upon that Occaſion of the evil Spirit that troubled him, and at this Time, when he went to fight the *Philiſtines*, it is moſt likely his going to *Saul* there mentioned, *ver.* 15. was when *Saul* was ſo troubled; and his returning from *Saul* to his Sheep again was after the Spirit had left *Saul*. For after *David* had ſlain *Goliah*, it is ſaid *Saul* took him that Day, and would let him go no more Home to his Father's Houſe, but ſet him over the Men of War, *Chap.* 18. 2, & 5. So that if this Duel had been before his playing to *Saul*, there had been no Occaſion to have ſent for *David* to play before him, becauſe he muſt be ſuppoſed to have been with him.

particular Notice of *David*; and in Recompence of his Service gives him the Command over his Men of War: In which Poſt he behaved himſelf with that Prudence, that he gain'd a general Applauſe.

David's Virtues commanding Reſpect from all Men raiſed a Jealouſy in *Saul*, which diſturbed the Quiet of his Life, and was ſoon aggravated by an unhappy Circumſtance; for when *David* returned with *Saul* from the Victory over the *Philiſtines*, among the Crowds of People that graced the Triumph were certain Women playing upon Muſical Inſtruments, and ſinging, "*Saul* "hath ſlain his Thouſands, and *David* his ten Thou- "ſands." This gave *Saul* an unlucky Hint of *David*'s ſucceeding him; for beſides the Diſtinction made in Favour of *David* by this Acclamation, he ſuggeſted to himſelf that *David* affected the Kingdom.

From this Time *Saul* reſolved to take him off, which he attempted firſt to do with his own Hand, and which the next Day he put in Execution thus: *Saul*'s Melancholy returning, *David* attended as uſually, and touched his Harp before him; and whilſt he was thus ingaged, not in the leaſt ſuſpecting any Danger, *Saul* darted his Javelin at *David*, but happily miſſed him; upon which *David* withdrew. After this *David* was removed from his Attendance on *Saul*'s Perſon, and degraded from his general Command over the Army, to that of a thouſand Men only: In which he behaved himſelf with ſuch Modeſty and Prudence that he was careſs'd by all the People, which ſtill inflam'd *Saul*'s Jealouſy, and put him upon inventing Means to rid himſelf of him.

According to *Saul*'s Declaration before the Battle, *David* might have claimed one of *Saul*'s Daughters as Part of the promiſed Reward; but *David* was ſo well contented with the Honours already beſtowed on him, that he never claimed this Part due to his Services; nor had *Saul* any Regard to the Performance of his Promiſe, till his Jealouſy ſuggeſted to him that it might be a Means to rid himſelf of *David*. Therefore calling for him,

him, he told him he intended to beſtow his eldeſt Daughter on him; but engaged him to continue in his Service, which he knew would expoſe him to continual Danger. *David* modeſtly excuſed himſelf, repreſenting the Meanneſs of his Family; which *Saul* immediately lays hold on, and diſpoſes of this Daughter to *Adriel*, the Son of *Barzillai*. But having another Daughter, and who he was inform'd was in Love with *David*, he propoſes her to him, but on this Condition, that he expected no (g) Dowry; but only for the Exerciſe of his Valour, and to revenge the King on his Enemies, he ſhould bring him an hundred Foreſkins of the *Philiſtines*. *David* modeſtly had declined the Honour of the King's Alliance by this Daughter, as he had the other; but being now preſſed in Point of Honour, he could not come off without the Imputation of Cowardice; and therefore accepting the Terms, with a ſelect Number of Men he made an Incurſion upon the *Philiſtines*, within the Time preſcribed by *Saul*, and ſlew two hundred of the *Philiſtines*, and delivering their Foreſkins to *Saul*, he paid a double Dowry for his Daughter. *David*'s Head had been a more welcome Preſent to *Saul* than this; however, having ſo publickly ingaged himſelf he could not get off his Promiſe, and therefore gave him his Daughter *Michal*. In the next Ingagement againſt the Enemy *David* ſo ſignaliz'd himſelf above all the Officers of the Army, that his Courage and Conduct were the only Themes of Applauſe.

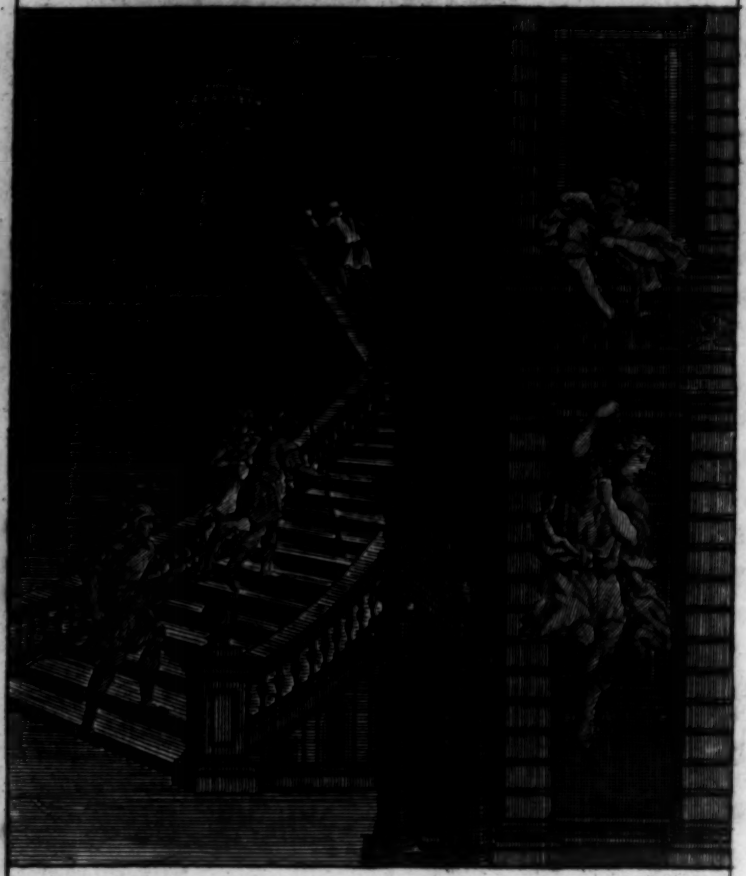
Saul being ſtill defeated in all his Attempts and Deſigns upon *David*, reſolves to ingage his whole Family in his Reſentment, and charges *Jonathan* and all his Servants to kill *David*. *Jonathan* abhorred the Thought of ſuch Ingratitude and Inhumanity, and being doubly ingaged to *David* as a Brother and a Friend, to prevent his being ſurprized, gave him timely Notice of the impending Danger, adviſing him to ſecure himſelf till the Morning, in

(g) *Dowry.* It was the Cuſtom of thoſe Times, for Men (not as now, to receive Portions with their Wives, but) to give Dowries for their Wives.

BRITISH
17NO71
MUSEUM

I. SAMUEL CHAP. XIX.

Michal lets David out at a window.



I. SAMUEL Verse 12.

So Michal let David down through a window: and he went and fled, and escaped.

2 V. p. 17.

in which Time he would take an Opportunity to expoſtulate with his Father the Unreaſonableneſs of ſuch a Deſign. *David* being retired to a Place of Security, *Jonathan* talks with his Father, and ſo ſucceſsfully pleads *David*'s Merit and Innocence, that *Saul* (though ſeemingly) is reconciled to *David*; and *Jonathan* introduces him into the Preſence. But *David*'s Fame ſtill renewing, and increaſing *Saul*'s Jealouſy, it burſt out again with more Vehemence than before. For *Saul* being taken with another frantick Fit, *David* was ſent for to allay his Paſſion with his Harp; and *Saul* taking that Opportunity, whilſt *David* was ingaged in touching the Inſtrument, darted his Javelin at him; but *David* having a watchful Eye upon him, as being before apprized of his Malice, nimbly ſtept aſide, and withdrew to his own Houſe; whither *Saul* ſent his Guards, to beſet the Houſe and kill him. *Michal*, *David*'s Wife, acquaints him with the Deſign, and in tender Concern for his Safety ſoon contriv'd a Way for his Eſcape, by letting him down through a Window; from whence, by the Help of the dark Night, he once more defeated *Saul*'s wicked Intent. And to prevent a quick Purſuit, when the Guards enter'd the Houſe to ſearch for him, *Michal* told them he was ſick in Bed. The Guards return to the King with this Anſwer; who, thinking now he had him ſecure, commands them to bring him in his Bed before him. The Guards obey, but return again, telling him that *David* had eſcaped.

David having thus happily eſcaped by the Contrivance of his Wife, *Saul* looking upon her as the Author of it, chides her ſeverely; but ſhe in Excuſe told him, her Huſband threaten'd to kill her, if ſhe offer'd to detain him.

David, by the Help of the Dark, and going By-roads, made the beſt of his Way to *Ramah*, where his good Friend *Samuel* dwelt, to whom he made his Complaint, and told the Cauſe of his coming: For *David*, finding hitherto that all humane Means for his Security were likely to prove ineffectual, threw himſelf upon God's more immediate Protection in flying to *Samuel*; who for

his better Safety takes him with him to (*h*) *Najoth*, where they both dwelt. *Saul* ſoon had Notice where *David* was, and notwithſtanding the Sanctity due to that holy Place, impiouſly offers to violate the Priviledge of this ſacred *Aſylum*, by ſending Meſſengers to take *David* from thence: Who coming into the Preſence of theſe holy Perſons, and ſeeing *Samuel* inſtructing them, the Spirit of God came upon them, and they behaved themſelves as the reſt did. *Saul*'s reſtleſs Malice render'd him hitherto incapable of Admonition or Hint; for having ſent Meſſengers three Times ſucceſſively, and receiving no Satisfaction, at laſt he goes himſelf; but as he was on the Way, the Spirit of God came upon him too, and he went on (*i*) Propheſying till he came to the Place where *Samuel* and *David* were; and being come thither, he (*k*) ſtript himſelf of his upper Garment, and lay almoſt naked

(*h*) *Najoth* was a School or College in or near the City of *Ramah*. The *Chaldee* Paraphraſe calls it, *The Houſe of Learning*; that is, a College, or Religious Houſe, where thoſe were educated that were ſet apart or devoted to the Service of God, whom the Holy Scripture generally calls Prophets; which Places in thoſe Times obtained the Privilege of a Sanctuary.

(*i*) *Propheſying*. This being a Word of an extenſive Signification, Interpreters take it in this Place for ſinging of Pſalms, and Hymns of Thankſgiving and Praiſe.

(*k*) *Stript*. This, and other Texts, that the Verſions make to ſay, that they were *ſtript* and went *naked*, as 1 *Sam.* 19. 24. *Iſa.* 20. 2, 3, 4. *Mic.* 1. 8. and *John* 21. 7. cannot be read, without imagining, that the Perſons ſpoken of in them were altogether *naked*; though there is nothing more falſe, as will eaſily appear to any that conſider the true Signification of the Words in the Original, or the Circumſtances of the Places in particular. For, 1. The Words of the Original, which are render'd *naked*, or to be *naked*, ſignify often nothing elſe, but to have a part of the Body uncovered, as the Verſions tranſlate it, 2 *Sam.* 6. 20. or only to be without a Gown or upper Garment, according to the Cuſtom of the *Eaſtern* People, and of the *Romans*; who, when they went abroad, or made any publick Appearance, wore a long upper Garment, called in *Latin*, *Toga*; as may be ſeen in ſeveral Authors, who prove that the *Greeks* and *Latins* have often imploy'd the Words which ſignify *naked* in this Senſe. Nor, 2. Is it at all probable, that the Prophets could have been guilty of ſuch Indecency, as to go altogether naked, in publick or in private, God having always teſtify'd his Abhorrence of Nudity; and having expreſly injoin'd the Prieſts to wear ſeveral Garments to cover the Body, that thus they might be diſtinguiſh'd from the Pagan Prieſts, who were not aſhamed to appear naked. And, 3. We need but conſider the Circumſtances, which *Iſaiah* and S. *John* remark, when they ſpeak thus, to be perſuaded, that they did not mean a being altogether naked: For God com-

naked on the Ground that Day and the next Night. This gave *David* an Opportunity of eſcaping from *Saul*; wherefore leaving him at *Najoth* he haſtens back to his Friend *Jonathan*, and conſults with him how to ſecure himſelf from his Father's Malice, which will not let him reſt in any Place. *Jonathan* aſſures him of his beſt Offices, and to comfort *David* ſolemnly renews the Friendſhip they had both before ſworn, and promiſes to let him know, if he can make any Diſcovery of *Saul*'s Deſigns againſt his Life. Then directing him where to conceal himſelf for a few Days, he gave him a Signal whether to appear or not, which was to be by the ſhooting of an Arrow; and then mutually imbracing, they parted.

The Feaſt of the New Moon being at hand, *Saul* return'd from *Najoth* to celebrate it, and taking his Seat as uſually at the Table, the reſt of the Company ſat down, but *David*'s Place was empty. *Saul* took no Notice of his Abſence the firſt Day; but miſſing him the ſecond Day, he aſk'd his Son *Jonathan* what was become of the Son of *Jeſſe?* (for ſo he called him in Contempt.) *Jonathan* told him, he had deſired Leave to go to the Anniverſary Feaſt of his Family at *Bethlehem*, which was the Cauſe of his Abſence. *Saul* well knew the Intimacy between them, and ſuſpecting *Jonathan* in this Excuſe, could not contain himſelf, but in a violent and indecent Rage reproached him; telling him that *David*'s Friendſhip

commanded *Iſaiah* to put off his Sackcloth, and to go bare-foot for three Years, only to denote, that the *Egyptians* and *Arabians* were to be carried away Captive in the ſame Manner by the *Aſſyrians*. But it was never the Cuſtom to ſtrip Captives altogether naked, but only to ſtrip them of their beſt Clothes, and to give them worſe and ſhorter, that they might be the more fit for Service, as *Sanctius* and *Grotius* have obſerv'd. Beſides, it is not probable that *Iſaiah* could have lived three whole Years without any Clothes to cover him. We muſt therefore render, *That* Saul *ſtripp'd himſelf of his upper Garment, and lay almoſt naked on the Ground.* In the ſame Senſe that *Aurelius Victor*, ſpeaking of thoſe who were ſent to *Lucius Quintus Cincinnatus*, to bring him to the Senate to be made Dictator, ſays, that they found him naked, ploughing on the other Side of the *Tyber*. For it were ridiculous to imagine that he was altogether naked. And *Titus Livius* relating the ſame Story, obſerves, that he called to his Wife *Rucca* for his Gown or *Toga*, that he might appear fit to accompany them.

ſhip would be fatal to him, for as long as the Son of *Jeſſe* lived, he ſhould not inherit the Kingdom: Therefore he commanded him to produce him. Notwithſtanding this unkind Language, *Jonathan* could not forbear to be *David*'s Advocate, and mildly expoſtulates with his Father, for what Reaſon he thus perſecuted *David*. This ſo inraged *Saul*, that breaking thro' all Ties of Paternal Love, he threw his Javelin at his Son with Intent to kill him. *Jonathan* avoided the Blow, and withdrew in haſte; and next Morning taking his Bow with him, he went into the Field, and gave the Signal to *David* to appear. They affectionately imbrace, and *Jonathan* gives *David* an Account of all that had paſs'd between his Father and him. Upon which, *David*, finding he could not be ſafe any where within *Saul*'s Reach, reſolves to go farther off; and taking Leave of *Jonathan*, they both ſwore eternal Friendſhip, and ſo parted.

David directs his Courſe to *Nob*, a City belonging to the Prieſts, and where the Tabernacle was, that he might by the Help of *Ahimelech* the Prieſt inquire of the Lord what he had beſt do. *Ahimelech*, who knew his Quality and Perſon, but not that he was out of Favour, wonder'd to ſee him come unattended, and aſk'd the Reaſon; which *David* concealed, pretending he was ſent on a ſecret Expedition, and in ſuch Haſte, that he had forgot to make Proviſion for himſelf and thoſe few with him; therefore he deſired him, if he had any Bread, to ſpare him ſome. The Prieſt told him he had no common Bread, but he had ſome conſecrated Bread, which in this Neceſſity he gave him. Then *David* aſked him, if he had any Arms? He told him, he had no Arms but the (*l*) Sword of *Goliah*, whom he ſlew; if he would have that, he might. *David* gladly accepted it, ſaying, there was none like

(*l*) *Sword*, *David* having ſlain *Goliah* preſented his Head to *Saul*, and afterwards brought it to *Jeruſalem*: But whether then or ſome Time after is uncertain. The Giant's Armour, as his own Spoil, he laid up in his Tent; only the Sword, with which he cut off his Head, ſeems by 1 *Sam.* 21. 9. to have been dedicated to the Lord, and delivered to the Prieſt to keep, as a Monument of the Victory, and of *Iſrael*'s Deliverance.

SAMUEL CHAP. XX.

Jonathan gives warning to David.

I. SAMUEL 20. Verse 38.

And Jonathan cried after ỹ lad, Make speed, haste, stay not. And Jonathans lad gathered up ỹ arrows.

2 V. p. 20.

BRITISH
17 NO 71
MUSEUM

like it. *David*, pretending he came in the King's Name, and that he was about the King's Buſineſs, drew in innocent *Ahimelech* to accommodate him with what he wanted; which proved of fatal Conſequence to him: For it happen'd at that Time that *(m) Doeg* the King's Herdſman was there, who ſoon afterwards diſcover'd this Interview to *Saul*.

David being refreſh'd, began to think of ſome Place of Security; which he knew this City, tho' a privileg'd Sanctuary, could not be long, if *Saul* ſhould know he was there; and which he might reaſonably ſuſpect from *Doeg*'s being there: Therefore, not thinking himſelf ſafe any where in *Saul*'s Dominions, he concludes on going to *Achiſh* the *Philiſtine* King of *Gath*. But he had not been long there before he was diſcover'd, and pointed out to be the Perſon that had ſo formidably defeated the *Philiſtines*. *David*, to elude the Diſcovery, pretended to be mad, and acted the Part of a Lunatick ſo artificially, that the King reprehended the Informers, which gave him an Opportunity of eſcaping from thence, and flying to the Town of *(n) Adullam*; whither all his Father's Family reſort to him; as did ſeveral Malecontents, Debtors, and other Diſtreſs'd, to the Number of four hundred Men, who made him their Captain.

David knowing *Saul*'s Malice would ſoon find him out, and that this little Army would be but a poor Security to him, out of a pious Regard and Concern for his Father and Mother, addreſs'd himſelf to the King of *Moab*, who was an Enemy to *Saul*, and deſired his Protection. Which having obtained, he tarried with them till the Prophet

(m) *Doeg*. Whether *Doeg* was detained here by Vow, or by reaſon of the Sabbath, or what other Occaſion, is uncertain. But it is probable, that becauſe of his Preſence at the Time of this Interview between *David* and *Ahimelech*, it was the Reaſon that *David* feign'd that Story of him, being ſent by the King; that if (which was likely, and which *David* ſuſpected) *Doeg* ſhould turn Informer, the Prieſt might have the King's Name and Authority to plead in his own Juſtification, for having thus friendly entertained *David*.

(n) *Adullam*. It was a Town in the Tribe of *Judah*. Here was a Rock of the ſame Name, in which was a Cave, naturally ſtrong and well fortify'd, to which *David* fled from *Saul*.

phet *Gad* came, and adviſed him to quit *Moab*, and return to the Land of *Judah*: Upon which *David* leaving *Moab* went into the Foreſt of *Hareth*. Whilſt he was here, *Saul* was in *Gibeah*; and having heard that *David* was diſcovered, and had raiſed Forces, he upbraided his Officers, that none of them would revenge him on the Son of *Jeſſe*, but had conſpired with his Son againſt him. They knowing their Innocence made no Reply. But *Doeg*, who had ſeen *David* at *Nob*, when *Ahimelech* the Prieſt relieved *David*, very officiouſly ſtept in, and told the King all that had paſſed there between *David* and *Ahimelech*. *Saul*, glad of any Opportunity to vent his Paſſion, and revenge himſelf on any that favour'd *David*, ſent for *Ahimelech* and all the Prieſts that were in *Nob* to come and appear before him: Who knowing nothing of *Saul*'s wicked Deſign readily obeyed, and came and preſented themſelves to the King; who charges them with the Conſpiracy. *Ahimelech* being intirely innocent, thus defended himſelf againſt the King's unjuſt Charge: "How could I do leſs than entertain a Perſon ſo honourable as *David*, and ſo highly in Favour with my "Prince? Eſpecially when he came in the King's Name, "and about his Affairs? As to my inquiring of the Lord "for him, it was not the firſt Time; thou knoweſt I "have often inquired of the Lord for him before. And "as to any Conſpiracy againſt thee, far be it from me; "I can ſafely anſwer for my ſelf and Family, we know "nothing of it." Notwithſtanding the Juſtneſs of this Plea, *Saul* takes no Notice of it; but being reſolute in his Purpoſe, raſhly pronounces Sentence againſt innocent *Ahimelech* and his whole Family, and commands his Guards to put them to the Sword. The Guards having heard the Prieſt's Defence, in Abhorrence of ſo unjuſt and cruel a Sentence, would not move a Hand in Obedience to it. Whereupon the King, impatient at the Delay of executing his Revenge, looking about him and ſeeing *Doeg* in the Preſence, commands him to diſpatch the Prieſts; which he readily did, and with his ſacrilegious Hand ſlew eighty five of them. Nor did *Saul*'s Reſentment

ment ſtop here; this ſtream of innocent Blood was not ſufficient to glut his Rage; he ſends a Party to *Nob*, the City of the Prieſts, with Command to put all the Inhabitants, Man, Woman and Child, to the (*o*) Sword, and to ſpare not ſo much as the very Cattle. Of all that belonged to *Abimelech*, but one eſcaped the Slaughter, which was *Abiathar*, a young Son of *Abimelech*, who making his Eſcape to *David*, now at *Keilah*, gave him the ſad Account of the Maſſacre of the Lord's Prieſts; which tho' *David* lamented the more, as looking upon himſelf to be the innocent Occaſion of it, by his going to *Nob*; yet he was the leſs ſurpriſed at it, becauſe he had obſerved that *Doeg* was there at that Time, and who, he might reaſonably ſuppoſe, would not fail to (*p*) inform *Saul* of all that (*q*) paſſed there between him and *Abimelech*. *David*, to comfort *Abiathar*, aſſures him of his Protection, telling him, he ſhould ſhare the ſame Fortune he did.

Whilſt *Saul* was thus dipping his wicked Hands in innocent Blood, *David* was imploying his Arms in the juſt Defence of his Country; for having Notice that the *Philiſtines* had made an Incurſion upon *Keilah*, a City of *Judah*, having firſt conſulted the Lord by the Prophet *Gad*, he went and relieved the Place, defeating the Enemy, and taking a great Booty of Cattle from them. *Saul* ſoon heard of *David*'s Succeſs, and thinking that he would fortify himſelf in *Keilah*, ſends Troops to beſiege him there. But *David* being diſtruſtful of the Inhabitants, notwithſtanding he had lately done them great Service, cauſed the young Prieſt *Abiathar* to aſk Counſel of God, what he had beſt do in this Affair; who warned him of the trea-

(*o*) *Sword.* This Execution of the Prieſts, though extremely unjuſt, cruel and inhumane in *Saul*, was yet juſt from God; being the Completion of that Judgment denounced long before by God againſt *Eli* and his Houſe, 1 *Sam.* 2. 31.

(*p*) *Inform.* This Treachery of *Doeg*, and Cruelty of *Saul* upon the Prieſts, gave Occaſion to *David* to compoſe the fifty ſecond Pſalm.

(*q*) *Paſſed.* This in all likelihood was the Reaſon that *David* pretended he was ſent by the King; that *Ahimelech*, if examined, might alledge it in his Defence; as he afterwards did.

treacherous Temper of the *Keilabites*, telling him, if he ſtay'd there, they would deliver him to *Saul*. *David* takes the divine Hint, and with ſix hundred Men march'd out of *Keilah*, to ſeek ſome Place of greater Security: Which *Saul* hearing, deſiſted from purſuing *David* at that Time; who retires into a Wood in the Deſert of *Ziph*. *Jonathan* having Notice of this, went privately to him there, and incouraged him, aſſuring him that the Lord would not ſuffer him to fall into the Hands of *Saul*. Then renewing their former League of Friendſhip, *Jonathan* returned home, leaving *David* in the (*r*) Wood.

David was not long ſecure in this Place; for the officious *Ziphites* went and inform'd the King that he was there; and if he would ſend a ſufficient Force, they would betray *David* to him. *Saul* thanks them, and commends their Loyalty, but deſires them to return, and inform themſelves more perfectly of *David*'s Haunts, and then to give him Notice, that he might the more eaſily ſecure him. But *David* having Intelligence of their intended Treachery, changes his Quarters, and goes to the Deſert of *Maon*, whither *Saul* purſues him. Here *David* was hard preſs'd; for *Saul* was got ſo near him, that nothing but a Valley parted them; and *Saul*'s Forces by much out numbering *David*'s, he propoſed to incompaſs the Mountain on which *David* was, to prevent his Eſcape. But Providence here interpoſed; for a Meſſenger came in Haſte to acquaint *Saul*, that the *Philiſtines* had invaded the Land on the other Side, and deſired him to come to their Aſſiſtance.

Saul was forced at this Time to drop his private Reſentment to take Care of the publick; and drawing off his Army to go againſt the *Philiſtines*, he gave *David* an Opportunity of eſcaping to the ſtrong Holds of (*s*) *Engedi*. But *Saul* having repulſed the *Philiſtines*, renews the Purſuit after *David*; and taking three thouſand choice Men

(*r*) *Wood.* Here *David* is ſuppoſed to have writ the ſixty third Pſalm.
(*s*) *Engedi.* Here, it is probable, at leaſt, on this Occaſion, that *David* compoſed the fifty fourth Pſalm.

Men with him, he went to ſeek him upon the Rocks of the wild Goats, the higheſt and moſt craggy Places of the Country. On the Way ſeeing a Cave, he went into it to eaſe Nature, little thinking that *David* was ſo near him, who with ſome of his Men had hid themſelves in the Clefts of the *(t)* Cave, unſeen of *Saul*, tho' they could ſee him. *David*'s Men ſeeing *Saul* come in alone, thought this a happy Opportunity of putting an End to their Troubles, and adviſed *David* to make uſe of it, and diſpatch him. But *David*, moved upon another Principle, reſtrain'd them; ſaying, "God for-"bid that I ſhould ſtretch forth my Hand againſt the "Lord's Anointed." Nevertheleſs, to let *Saul* afterwards underſtand it was in his Power to have deſtroyed him, he went ſoftly to the Place were *Saul*'s Robe lay, and cut off the Skirt of it. This Action, tho' no Detriment to *Saul*, did yet ſo affect *David*, that he was conſcious to himſelf of Boldneſs and Diſreſpect to the Majeſty of the King. When *Saul* was gone out of the Cave, *David* got to the Top of the Hill, out of *Saul*'s Reach, but ſo as he might be heard; and calling to *Saul*, *David*, bowing with his Face to the Ground, thus addreſs'd himſelf to him; "*(v)* Why is the King perſuaded to "believe that *David* intends him any Hurt? Thou "knoweſt this Day the Lord had deliver'd Thee into "my Hand in the Cave; but I would not take the Ad-"vantage I had of Thee, for Thou art the Lord's A-"nointed. Let the Skirt of thy Robe witneſs for me, "that I ſpared thy Life when it was in my Power; "and that I have no evil Deſign againſt Thee, though "Thou ſeekeſt my Life. The Lord judge between "Thee and Me, and plead my Cauſe, and deliver Me "out of thy Hand." This generous Act and moving Addreſs of *David* made ſo great an Impreſſion on *Saul*, that he melted into Tenderneſs, and called him Son,

(*t*) *Cave.* We may well ſuppoſe, that the Sight of *Saul*, not knowing at the firſt upon what Occaſion he came, put *David* into a great Fear; which made him betake himſelf to God for Help in that Prayer, which, being afterwards committed to Writing, hath the Place of the hundred and forty ſecond Pſalm.

(*v*) *Why.* See 1 *Sam.* 24. 10.

Son, acknowledging in Tears his own Guilt, and *David*'s Juſtice. Then concluding from the wonderful Care which God had always taken of *David* in his greateſt Diſtreſs, that he ſhould ſucceed in the Kingdom, he told him, he was ſure that the Lord would eſtabliſh the Kingdom of *Iſrael* in his Hand; therefore he conjured him by all that was ſacred, not to deſtroy his Family. *David*, to make him eaſy, ſwore he would do as he deſir'd; upon which *Saul* returned home. But *David*, notwithſtanding *Saul*'s fair Words, did not think it ſafe to truſt to them, but retired to the Faſtneſſes in the (*w*) Hills.

About this Time the Prophet *Samuel* dying, the *Iſraelites* were gathered from moſt Parts to lament his Death, and to bury him among his own Family at *Ramah*. And ſuch great Funerals uſually taking up a long Time, eſpecially among the *Iſraelites*, *David* had the greater Opportunity to provide for his Safety. In which Time leaving *Engedi*, he march'd to the Deſart of *Paran*, not far from *Maon*; where he had been before. Here dwelt a very wealthy and powerful Man, whoſe Name was *Nabal*, being well deſcended, deriving his Pedigree from *Caleb*, but of a very churliſh and moroſe Nature. His Wife, who was the Reverſe of her Huſband, was not only a beautiful Woman, but very diſcreet and virtuous. It happen'd to be the Time of Sheep-ſhearing when *David* was in theſe Parts, which was a Time of great Entertainment and Mirth among them. *David* hearing of this Entertainment, and being probably in want of Proviſions for his Soldiers, ſent Meſſengers to *Nabal* to ſalute him, and beg the Favour of ſome Refreſhment for his Men; and the more to incline him to accommodate him at this Time, he bid them remind him of the civil Carriage of his People when they were in theſe Parts before, that they never plunder'd them, nor offer'd any Act of Hoſtility, but liv'd peaceably and in Amity by them. Having deliver'd their Meſſage, they modeſtly waited *Nabal*'s Anſwer; who,

(*w*) *Hills.* Here *David* is thought to have compoſed the fifty ſeventh Pſalm.

who, like himſelf, pretends not to know *David*, of whoſe Fame it was impoſſible he ſhould be ignorant; and, in a moſt unmannerly Way of reflecting on him, in Contempt cry'd, "There are many Servants now "a-days that run from their Maſters, and on ſuch I "ſhall not beſtow my Proviſions." When *David* heard this, it ſtung him to the Quick; ſo that arming himſelf, and commanding four hundred more to do the ſame, he vow'd a ſevere Revenge, which he bound with an Imprecation, that he would not leave a Man alive of *Nabal*'s Family. But God took off his Reſentment, which might in this Heat have hurried him on to ſhed innocent Blood with guilty. It happen'd that one of *Nabal*'s Servants having overheard how roughly his Maſter had diſmiſs'd *David*'s Meſſengers, and dreading the Conſequence, knowing likewiſe that their Miſtreſs was a prudent Woman, went and acquainted her with it; adviſing her to find out ſome Expedient to prevent a Miſchief, which they might reaſonably expect, for ſuch rude and unmannerly Treatment, from Men that had it often in their Power, but were ſo far from injuring them, that they protected them and their Cattle.

Abigail, who knew her Huſband's Temper too well, thought it to no Purpoſe to conſult him; and therefore ſhe immediately order'd her Servants to take two hundred Loaves of Bread, (*x*) two Bottles of Wine, five Sheep ready dreſs'd, five Meaſures of parched Corn, an hundred Cluſters of Raiſins, and two hundred Cakes of Figs.

(*x*) Two Bottles of Wine would not bear any Proportion with the other Parts of the Preſent, nor anſwer the Occaſion, if they ſhould be underſtood of ſuch Bottles as are now commonly in Uſe, whether of Earth, Stone or Glaſs. But in thoſe Eaſtern Countries they uſed to carry and keep Wine or Water in Leathern Bags or Sacks, made on Purpoſe to hold liquid Things; which Veſſels they called (at leaſt we tranſlate them) Bottles. Such were thoſe the *Gibeonites* brought to *Joſhua*'s Camp, which they ſaid were worn out, rent or torn, in their pretended long Journey, *Joſhua* 9. 13. And of ſuch it may be our Saviour ſpake, *Mat.* 9. 17. where in the marginal Note to our old Bible, Bottles are explained by Bags of Leather, or Skin, wherein Wine was carried on Aſſes or Camels: And of ſuch ſort of Bottles as theſe, two might hold a Quantity of Wine ſuitable to the reſt of the Preſent *Abigail* carried with her.

Figs. Having pack'd up this Preſent, and laid it on Aſſes, ſhe order'd the Servants to go before, her ſelf following them. As ſhe was deſcending one Hill, ſhe ſaw *David* coming down the other, ſo that they both met in the Valley. With great Preſence of Mind, and due Reſpect, ſhe addreſs'd her ſelf to *David* in ſuch moving Terms, that ſhe at once diſarm'd the Hero's Rage, and pleas'd his generous Mind. Then receiving her Preſents he aſſur'd her of his Protection, and ſhe returns home overjoy'd with the Succeſs of her Ambaſſy. When ſhe came thither, ſhe found her Huſband ſtill kept open Houſe, and treated like a King. But obſerving that he had drank too much, ſhe deferr'd acquainting him with what ſhe had done till the next Morning, and then told him the whole Matter: Which when he had heard, and conſidered the Danger he had run himſelf into, he was ſo terrify'd with the Thoughts of it, that his Heart ſunk within him, and he grew as ſtupid as a (*y*) Stone, and after ten Days languiſhing died.

David hearing of *Nabal's* Death, thank'd God for revenging him on him, and preventing his ſhedding of Blood; and afterwards calling to mind the Comelineſs of *Abigail's* Perſon, and her excellent Conduct when ſhe came to divert his Reſentment, he ſent his Servants to let her know, that he had a Deſire to take her to be his Wife. *Abigail*, to ſhew how much ſhe thought her ſelf honour'd

(*y*) *Stone.* It is obſerv'd, that after *Abigail* had made *Nabal* ſenſible of the Fault which he had committed; *That his Heart died within him, and he became a Stone.* But our Verſion rightly renders it, *and he became as a Stone.* Where we may likewiſe obſerve, that the Particle *as* is often to be ſupplied, when the Scripture affirms ſomething of another which is not abſolutely of the ſame Nature. For no Man can imagine, that *Nabal* was turned to a Stone, tho' the Original expreſly ſays he was, that *he became a Stone.* The *Latin* Poets have imployed the ſame Way of Speaking to expreſs a great Surprize. *Ovid* repreſents *Ariadne* expreſſing her Grief and Aſtoniſhment upon the Flight of *Theſeus*, who had abandon'd her in the Iſland *Dia*, as if ſhe had been turned to a Rock. The Fable ſays that *Niobe* was turned into a Statue of Stone. But *Cicero* in *Tuſcul.* obſerves that this Fiction only repreſents her perpetual Silence in her Mourning; and *Palphatus*, that it ſignifies, that *Niobe* having made a Statue of Stone for her ſelf after her Children's Death, did place it upon their Sepulchre.

honour'd by the Offer, told the Servants, ſhe deſired no greater Honour than to waſh their Lord's Feet. Then dreſſing her ſelf, and taking five Maids with her, ſhe went with the Meſſengers and came to *David*, and was his Wife. Soon after which, he married another named *Ahinoam*, a *Jezreelite*; but his firſt Wife, *Saul*'s Daughter, was by her Father given to *Phalti* the Son of *Laiſh*.

The Solemnity of *Samuel*'s Funeral being over, and *Saul* returned to *Gibeah*, the *Ziphites* again inform him that *David* was about the Mountain *Hachilah*, near the Wilderneſs. Upon which *Saul* taking three thouſand Men with him goes in purſuit of *David*; who being then in the Wilderneſs, and having by his Spies got certain Intelligence of the Place where *Saul* lay incamp'd, he firſt went privately by himſelf to obſerve the Situation of the Camp; and afterwards taking his Couſin *Abiſhai* with him, they went by Night, and found *Saul* within the Trench faſt aſleep, his General *Abner* and the reſt of his Army lying round about him in the ſame Poſture. *Abiſhai* would fain have taken this Advantage to have ſlain *Saul*; but *David* would not ſuffer him, for the ſame Reaſon that he had ſaved *Saul*'s Life in the Cave. But he bid *Abiſhai* take the Spear that ſtuck in the Ground by him, and the Cruſe of Water, and follow him. When they were got to the Top of the Hill on the other Side, and out of Danger, *David* called to *Abner*, and chid him ſeverely for no better guarding the King. "As the Lord liveth ye "deſerve to die for neglecting thus the Lord's Anointed. "See here the King's Spear, and the Cruſe of Water that "was at his Bolſter! *Saul* hearing *David*'s Voice called him by Name, who expoſtulated with him much after the ſame manner as he did after his Eſcape from the Cave; adding this Reproach, that by driving him from the Inheritance of the Lord, in forcing him to go and converſe with the Uncircumciſed for Shelter, they did in Effect force him to ſerve other Gods. Then deſiring him not to lead an Army againſt ſo mean a Perſon as he was, *Saul* accuſing himſelf of Cruelty, and applauding *David*'s Generoſity, confeſs'd his Guilt, and bleſſing *David*,

they took leave of each other, *David* going to his Men, and *Saul* returning home.

And now *David* was at Leisure to consider what to do with himself. Knowing the Instability of *Saul*'s Temper, notwithstanding his specious Declarations of Peace, and that it was impossible to be safe whilst he tarried within *Saul*'s Dominions, he resolves at last to go over to the *Philistines*; thinking, that when *Saul* heard he was not among his own People, he would forbear to pursue or inquire after him. Wherefore, having obtained safe Conduct from *Achish* King of *Gath*, he went over with the six hundred Men that were with him, and dwelt with *Achish* at *Gath*, taking with him his two Wives, *Abigail* and *Ahinoam*. *David*, not liking the Accommodation of *Gath*, desired *Achish* to give him the Town of *Ziklag*; which was granted, and he lived more unobserved here than in the Royal City; which was *David*'s Design in removing.

Whilst he was here, several of *Saul*'s (z) best Soldiers and ablest Officers came over to him; some of which were of the Tribe of *Gad*, but most of them were of the Tribe of *Benjamin*, *Saul*'s Brethren; whom tho' *David* suspected at first, yet at last he confided in them, and promoted them to Commands. Strengthen'd with these Recruits, *David* made Excursions against the *Amalekites*, and made King *Achish* believe, that the Booty he had brought to *Ziklag*, was taken from the *Israelites*. *Achish* believing *David*, was well enough pleased, and thinking that *David* hereby made himself odious to his own People, thought he might put the greater Confidence in him, and concluded he had him secure in his Interest for the future. To prevent any Discovery of this manner of *David*'s imposing thus on *Achish*, a lucky Opportunity now offer'd; for the *Philistines* making War against *Israel*, *Achish* told *David* he would try his Fidelity, bidding him prepare his Men to accompany him this Cam-

(z) *Best.* The Names of those that came to *David* at *Ziklag* are register'd in 1 *Chron.* 12.

Campaign. *David* was forced to comply, tho' no Doubt it was contrary to his Inclination to fight againſt his own People; and it would have been highly diſhonourable and ingrateful to betray a Prince, who had ſo courteouſly treated him, and generouſly confided in him. But Providence found out an Expedient to ſave *David*'s Honour: For the *Philiſtines* rendezvouſing at (a) *Aphek*, the Men of Quality, ſeeing *David* in the Rear with their King, were ready to mutiny; and tho' the King told them he was intirely in his Intereſt, they would not truſt him, but would have him ſent away before the Action for Fear of Treachery. *Achiſh*, not thinking fit to diſpute with them when he was juſt upon ingaging the Enemy, calling *David* aſide, told him how the Caſe ſtood, and acknowledging his Services, adviſed him to retire to *Ziklag*.

Tho' *David* was glad of this News, yet he ſeem'd to diſlike it; which made *Achiſh* more eager in his Importunities for him to be gone. *David* in his March from *Ziklag* in this Expedition, had very conſiderably increaſed his Number; for ſome of the Tribe of *Manaſſeh* fell in with him as he went, and others in his Return, who afterwards did him good Service.

Saul prepares to oppoſe the *Philiſtines*; but having taken a View of the *Philiſtines* Army while they lay incamp'd in *Shunem*, before they came to *Aphek*, he was ſeiz'd with a terrible Fear; and that which increaſed his Perplexity was, he would conſult the Lord, but receiv'd no Anſwer. Nor was it likely to be otherwiſe with him; for he had deſtroy'd the Prieſts, and *Samuel* the Prophet was dead. But Advice he will have ſome Way or other; and tho' he had baniſh'd all Wizards and thoſe that made Uſe of familiar Spirits, yet he commanded his Servants to ſeek for a Woman that had a familiar Spirit, that he might from her know his Fate. They told him, there was a Woman at *Endor* that was a Sorcereſs: Upon which

(a) *Aphek*. See 1 *Sam.* 29. which according to the Series of Time muſt come before the 28th Chapter.

which *Saul* disguising himself, took two Servants with him, and went to her, desiring her to raise up the Person he should name. The Woman suspecting him for a Spy refused to oblige him; but *Saul* swearing to her by the Lord, that no Harm should happen to her, she consented, and asked him, whom she should cause to appear? He told her, *Samuel.* She then raising up an evil Spirit, which came in the Likeness of *Samuel*, as soon as she saw it, she cryed out to *Saul*, and said, "Why hast thou deceived me? For thou art *(b)* *Saul.*" He bid her not be afraid, and asked her, what she had seen? she told him, she saw *(c)* Gods ascending out of the Earth. *Saul*, not satisfied with this Answer, asked her, of what Form he was that was coming up? She reply'd, An old Man is coming up covered with a Mantle. *Saul* concluding it to be *Samuel*, as soon as he saw the Apparition, bow'd to the Ground. The Apparition, that it might the more aptly personate *Samuel*, ask'd *Saul*, "Why he had disquieted him?" *Saul*, to excuse himself, told him, "He was in great Distress; "for the *Philistines*, with a powerful Army, had in- "vaded him, and God had deserted him, refusing to "give any Answer to his Addresses. Why then (said "the Apparition) dost thou ask of me, since the Lord "is departed from thee, and become thine Enemy?" Then going on in personating *Samuel*, he added; "The Lord hath done as he spake by me; for he "hath rent the Kingdom from Thee, and given it to "thy Neighbour, even to *David.* This thy Diso- "bedience hath brought upon Thee, in sparing *A-* "*malek*, whom God commanded Thee to destroy. "To morrow shalt thou and *Israel* fall into the Hands "of the *Philistines*, and thou and thy Sons be *(d)* "with me." This Doom so affected *Saul*, that he fell on the Ground as dead; upon which the Woman, and his Servants, knowing he had fasted long, and

(b) *Saul.* It is to be supposed, that she learned from the evil Spirit she had raised, that it was *Saul* that had imploy'd her.

(c) *Gods.* So she called those Diabolical Apparitions, which the Devil makes use of to further his Illusions.

(d) *With me.* That is, shalt be dead, as *Samuel* is, for whom thou takest me.

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I. SAMUEL CHAP. XXX.

David smiteth the Amalekites.

I. SAMUEL 30. Verse 16.

And when he had brought him down, behold they were spread abroad upon all the earth, eating and drinking &c.

2V. p. 53.

and thinking he might be diſpirited for want of Refreſhment, deſired him to eat; which he refuſed at firſt, but at laſt yielded to their Importunity, and did eat of what they ſet before him; which when he had done, he returned to the Camp.

Whilſt *Saul* laboured under theſe heavy Preſſures, poor *David* is ſhock'd with a ſudden and unexpected Misfortune; for when after three Days weary March he came back from the *Philiſtines* Camp to *Ziklag*, to his great Grief and Surprize he found the Town in Aſhes, his Wives, and all the Women and Children carried away Captives, and their Goods and Cattle plunder'd: And that which aggravated the Misfortune was, the People mutinied againſt *David* as the Occaſion of it. *David* in this Diſtreſs applies himſelf to the Lord by the Prieſt *Abiathar*, to know what Meaſures he ſhould take; who adviſes him to purſue the Enemy, and promiſes Succeſs. *David* ſets forward; but after three Days March, two hundred of his Men were ſo fatigued, that they were left behind at the Brook *Beſor*, whilſt he and the other four hundred continued the Purſuit. On their Way they overtook a poor Straggler half dead with Hunger, who, when they had refreſhed him, told him he was an *Egyptian*, but Servant to an (*e*) *Amalekite*, which Nation had made an Incurſion into *Judah*, and had burnt *Ziklag*; and that he falling ſick by the Way, his Maſter had left him. *David* aſking him, whether he could direct them to the Place where they were, he told him, if he would neither kill him, nor deliver him up to his Maſter, he would bring him to the Place; which he accordingly did, where this Party of the *Amalekites* lay in a very careleſs Manner, ſporting and rejoicing over their Plunder. *David* ſurprizing them, ſoon routed them, putting all their Foot to the Sword. Thus he recover'd not only his two Wives, and what the *Amalekites* had plunder'd from him,

(*e*) *Amalekite.* This Incurſion of the *Amalekites* was in Revenge for the Ravage and Devaſtation *David* had made among them upon his removing from *Gath* to *Ziklag*.

him, but all that they had taken from others in that Expedition.

When he returned to *Beſor*, the two hundred Men which he had left there came out to congratulate his good Succeſs, whom he courteouſly ſaluted, and, after ſome Controverſy, diſtributed an equal Share of the Spoils to them. And returning to *Ziklag*, he ſent Preſents to his Friends of *Judah*, where he and his Men had been ſhelter'd and entertain'd.

Whilſt *David* was thus imploy'd in reſcuing his Wives, and recovering his Loſs, the two Armies of the *Iſraelites* and *Philiſtines* ingaged. But the *Iſraelites* being forced to give Way, fled to Mount *Gilboa*, where many of them drop'd. The *Philiſtines* cloſely purſu'd *Saul* and his Sons, three of which, *Jonathan*, *Abinadab*, and *Malchiſhua*, fell in the Purſuit; and ſoon after *Saul*, being hard preſs'd by the Enemy's Archers, was very much wounded. Finding himſelf not likely to live, and dreading to fall alive into the Enemy's Hand, he bid his Armour-bearer run him thro' with his Sword; which he refuſing, *Saul* fell upon his own Sword, and expir'd; which his faithful Armour-bearer perceiving, drew his Sword, and diſpatch'd himſelf. The *Philiſtines* ſtripping the Dead, found the Bodies of *Saul* and his three Sons, cut off *Saul*'s Head, hung up his Armour in the Temple of *Aſhteroth*, and his Body on the Walls of *Bethſhan*. Which when the Inhabitants of *Jabeſh-Gilead* heard, ſelecting a Party of their beſt Men, they march by Night, and brought away the Bodies of *Saul* and his three Sons to *Jabeſh*, and burning them, they buried the Bones under a Tree there; after which, in Token of Mourning, they faſted ſeven Days.

David had not been above two Days at *Ziklag* before the ſad News of this Defeat was brought to him by an *Amalekite*, who, giving a particular Account of the Action, produced *Saul*'s Crown and Bracelet, for a Confirmation of his Death; adding, that at his own Requeſt he had diſpatch'd him. *David* aſk'd him, "How he "durſt deſtroy the Lord's Anointed: Thy Blood (ſaid he)

"be

" be upon thine own Head, for thine own Mouth hath " convicted Thee." Then calling to one of his Guards, he bid him diſpatch the *Amalekite*. After which *David* lamented over *Saul* and *Jonathan* in a Funeral Elegy.

Thy Glory, Iſrael! *and thy Beauty mourn!*
'Tis vaniſh'd, never, never to return.
Ah! Who in feeble Mortals Strength would truſt?
Whoſe Glory is ſo near ally'd to Duſt!

O tell it not in Gath's *triumphing Gate,*
Nor in the Streets of Aſkalon *relate;*
Leſt Capthor's *Daughters ſhould inſulting cry,*
Their Dagon *conquers him who rules the Sky.*

O fatal Gilboa, *where my Friend was ſlain;*
No Dew on Thee deſcend, or kindly Rain!
No Corn or Wine thy blaſted Surface yield,
Accurs'd and burnt, as Sodom's *diſmal Field:*
For there was loſt the Warriour's mighty Shield,
The Shield of Saul *was loſt; his ſacred Head,*
Tho' the bleſt Oil around his Temples ſhed,
Profan'd and mingled with the vulgar Dead!

Thy Bow, my Friend, was never drawn in vain,
Thy Arrows drank the Blood of Thouſands ſlain.
What Armies fell by Saul's *victorious Sword,*
Too faithful now to its deſpairing Lord?

Princely his Stature, charming was his Air;
With him alone could Jonathan *compare:*
Lovely in Life, in Death too near ally'd,
Not Death it ſelf their Friendſhip could divide:
Swifter than Eagles cut their airy Way,
Stronger than Lions, when they ſeize their Prey.

Mourn all ye Loves! Ye tender Virgins mourn!
Your flowry Wreaths to Cypreſs' Garlands turn:

Mourn your lov'd Monarch's lamentable Fate,
On whom so oft your charming Quire did wait,
As he from Fight return'd in Kingly State:
For you he conquer'd; you did with him share
The Wealth of Peace, and glorious Spoils of War:
Lay by your Purple Robes from Sidon's *Shore,*
And wear your splendid Coronets no more;
For Saul, *who gave them, generous* Saul *is lost,*
And silent Shades receive his mighty Ghost.

How are the Mighty fall'n! Their Strength in vain!
O Jonathan! *Thou wert in Battle slain!*
Stretch'd on cold Earth, thy lifeless Limbs as cold,
Nor those dear Eyes must I again behold.
O Jonathan! *How shall I Thee commend!*
My more than Brother, and my more than Friend!
My Life, my Jonathan! *And can we part?*
I feel thy Loss hang heavy on my Heart.
With mortal Anguish is my Soul oppress'd,
I wear thy bleeding Image in my Breast.
Thy Friendship did the tend'rest Love excel;
'Twas like thy self, 'twas all a Miracle:
A pure, a constant, and a heav'nly Fire,
Beyond the softer Sex's frail Desire.

How are the Mighty fall'n? Their Fate deplore!
Thy Sword, thy Spear and Shield, O Israel, *are no more.*

BOOK

BOOK VI.

DAVID being at *Ziklag* when *Saul* was ſlain, and not knowing what to do, having the Prieſt and the Ephod with him, conſulted the Lord; who directed him to go to *Hebron*, which he did, taking his Wives and all his People with him. Whilſt he was here, the Men of *Judah* came to congratulate his Return, and offer'd him the Crown, which he accepted, and was by them anointed King of *Judah*. On the other hand, *Abner*, the Son of *Ner*, General of *Saul*'s Army, proclaim'd *Iſhboſheth* the Son of *Saul*, who was own'd by all the other Tribes.

Upon this Diviſion of the Kingdom a bloody War commenc'd between the two Kings and their Subjects; *Judah* following *David*, and *Iſrael Iſhboſheth*. There were many Skirmiſhes between the Forces of the Rival Kings, but none ſo remarkable as that which *Abner* occaſion'd, by ſending a Challenge to *Joab*, *David*'s General, demanding twelve Men, whom he would match, and they ſhould fight ſingle-handed. *Joab* agreed, and ſent twelve Men, who ingaging each his Man, did all fall upon the Spot. This ſo fir'd the Soldiers on each Side, that the Armies preſently joining, a ſharp Battle inſued; wherein *Abner* was routed, and himſelf forced to fly. In the Purſuit, *Aſahel*, *Joab*'s younger Brother, a nimble Youth, took after *Abner*, who knew him, and adviſed him to return, for he was unwilling to kill him; but young *Aſahel*, fond of the Honour of taking the General Priſoner, would not be perſuaded to leave him; upon which *Abner* making a Stand, thruſt him thro' the Body with his Spear, and he dy'd in the Place. *Joab* and *Abiſhai*, his other Brother, and the reſt of the Army who

purſu'd *Abner*, ſeeing *Aſahel* lie dead on the Ground, halted; which gave *Abner* Time to rally his ſcatter'd Forces, and drawing into one Body, he made a Stand with them on the Top of a Hill, where he could not eaſily be attack'd. Then ſounding a Parly, he call'd to *Joab*, and putting him in Mind, that they were all Brethren, both by Nation and Religion, each Army retreated, *Abner* with his to *Mahanaim*, and *Joab* with his to *Hebron*. The Loſs on *Abner*'s Side being three hundred and ſixty Men; and that of *Joab*'s but nineteen.

This War continued for ſome Years; in which Time *David* always gain'd Ground of *Iſhboſheth*; which Advantage was much improv'd by an Over-ſight of *Iſhboſheth*'s, who quarrelling with *Abner*, for profaning his Father's Aſhes, as he thought, in taking *Rizpah*, *Saul*'s Concubine, to him, *Abner* not only reproach'd him for his Ingratitude to him, that had ſet the Crown on his Head, but ſecretly, at the ſame Time, correſponded with *David*, and at laſt promiſed to acknowledge his Title, and uſe his Intereſt to bring all *Iſrael* over to him: *David*, who knew the Value of the Man, would not readily ſeem to comply with his Propoſal, but making a ſeeming Difficulty of it, requir'd a previous Condition of him; which was this, That he would receive him upon no other Terms, than that of bringing his Wife *Michal* to him. To facilitate this, *David* ſent Ambaſſadors to *Iſhboſheth* to demand *Michal*; who took her from her Huſband *Phaltiel*, and ſent her to *David*, the poor Man her Huſband following her weeping as far as *Bahurim*, where *Abner* meeting with him, turned him back.

After this *Abner* began to practiſe with the Chiefs of *Iſrael*, and particularly with the *Benjamites*, who were more immediately concerned for *Saul*'s Family; all which he brought over to *David*'s Intereſt, and then attended only with twenty Men, he went and preſented himſelf to *David*; who received them courteouſly, and entertain'd them at a Feaſt. *Abner* was pleas'd with his Reception; for taking his Leave of *David* that Time, he promis'd to go and bring in all *Iſrael* to him. *Abner*

was

was no ſooner gone from *Hebron*, but *Joab*, *David*'s General, return'd from an Expedition loaden with the Spoils of the *Philiſtines*; and being ſoon inform'd, that *Abner* had been there, and how he had been received, a fatal Jealouſy poſſeſs'd him, and his Prejudice took Beginning, not ſo much from the Death of his Brother *Aſahel*, whom *Abner* kill'd fairly in his own Defence, as from the Fear he had of being ſupplanted by him in his Command. For *Abner* was not only a Man of great Intereſt among all the other Tribes, but eſteem'd a General of excellent Courage and Conduct.

In this ill Humour *Joab* goes to the King, and in a very unmannerly Way blames him for what he had done, aſſuring him that *Abner* came only as a Spy; and going out of the Preſence, he ſends Meſſengers after *Abner* to let him know, that the King had ſomething of Moment to communicate to him, which he had before forgot. *Abner* obeys, and *Joab* waiting for him at *Hebron*, under a Pretence of Friendſhip ſaluting him, moſt baſely ſtabb'd him. This inhoſpitable Act ſo much affected *David*, that he thought he could not do enough to clear himſelf of it, laying this Murder at *Joab*'s Door, and the Curſe of it on him and his Poſterity. Then commanding a general Mourning, he order'd the Funeral; Himſelf as chief Mourner following the Corps. Which took off all Suſpicion from *David* in the Eye of the Publick; but to his Domeſticks he was more particular in his Lamentation of *Abner*'s Loſs, and plainly pointed at the very Cauſe why *Joab* ſlew *Abner*, for, ſaid he, "Thoſe Sons of "*Zerviah*, *Joab* and *Abiſhai*, take the Advantage of "my unſettled State, and are too hard for me, there-"fore I cannot call them to an Account for it; but "muſt leave them to the Lord to reward them." Beſides the Baſeneſs of the Fact, *David* had great Reaſon to lament the Death of *Abner*; for in him he loſt a very uſeful and ſerviceable Friend, and in all Appearance the Meaſures taken for uniting the two Kingdoms of *Judah* and *Iſrael* had been broken, if *Iſhboſheth* had lived a little

longer. But this was prevented by a no leſs treacherous and inhumane Murder than that of *Abner*; of which when poor unhappy *Iſhboſheth* heard, having now no further Hopes of recovering his Aſſiſtance (which poſſibly he might entertain ſo long as *Abner* lived) he became diſpirited, and not only neglected himſelf, but was diſregarded by others; which gave an Opportunity to two Ruffians to conſpire his Death. Theſe Regicides coming to *Iſhboſheth*'s Houſe under Pretence of fetching Wheat, went directly to his Bed-chamber, where, it being the Heat of the Day, they found him lying on a Bed aſleep: In which Condition they ſlew him, and cutting off his Head, they carried it away with them, and got off undiſcovered. Then making the beſt of their Way for *Hebron*, where they thought they ſhould be welcome Gueſts, they preſented the Head with this ſhort Compliment to *David*: "Be-"hold the Head of *Iſhboſheth*, the Son of *Saul*, thine "Enemy, which ſought thy Life; the Lord hath "avenged the King this Day of *Saul* and of his Fa-"mily." *David* was ſo far from rejoicing at the Death of his Rival, that the Sight of the murder'd King's Head ſtruck him with Horror and Indignation, and in a juſt Rage paſſing Sentence upon theſe Aſſaſſins, he commanded his Guards to fall upon them, which they immediately did, and cutting off their Heads and Hands, hang'd them over the Pool in *Hebron*, for a Terror to all Regicides, that ſhould dare to lay their profane Hands on the ſacred Perſon of their King: But the Head of *Iſhboſheth* they buried in the Sepulchre of *Abner* in *Hebron*.

This Murder of *Iſhboſheth* made Way for the Uniting the two Kingdoms of *Iſrael* and *Judah*: For all the Tribes came in to *David* at *Hebron*, and acknowledged him for their King; where he was by general Conſent anointed, and *David* feaſted them for three Days.

David being now at the Head of the united Forces of *Iſrael* and *Judah*, begins to think of inlarging his Territories, which he firſt does by attacking *Jeruſalem*, the Metro-

Metropolis of the *Jebuſites*; who truſting to the Strength of the Place, in Deriſion anſwer'd *David*, when he ſummon'd them to ſurrender, that if there were none but Blind and Lame to defend it, he with all his Forces could not take it. But they ſoon found their Miſtake; for *David* reſolving to correct their Inſolence, proclaim'd thro' the Army, that whoſoever ſhould take the Fort ſhould be Captain-General of all his Forces. *Joab*, a bold puſhing Man, and who before had the Command of the Forces of *Judah*, undertook and perform'd it; the Buildings of which Fort *David* afterwards inlarg'd, and made his Palace; and after other Improvements of the Town, he called it the City of *David*.

David's Affairs being in this flouriſhing Condition, his Fame ſoon ſpread among the Neighbouring Princes; among whom *Hiram*, King of *Tyre*, ſent Ambaſſadors to congratulate his Acceſſion to the Crown, and made him a Preſent of Cedars, and Workmen to build him a Palace. But the *Philiſtine* Princes had other Thoughts of *David*'s Succeſs, looking upon his growing Greatneſs to be a fatal Preſage of their Ruin; and therefore they intend to put a Stop to his further Incroachments on them, by attacking him firſt. In order to which they muſter up a conſiderable Army, and come and incamp in the Valley of *Rephaim*. *David* continued in the Citadel, till he had conſulted the Lord; who aſſuring him of Succeſs, he marches againſt the Enemy, whom he ſet upon with that Vigour, that he ſoon put them to the Rout, and they fled in ſuch Haſte that they left their Gods behind them; which *David* and his Men burnt.

This Defeat did not diſcourage the *Philiſtines*, for they ſoon recruited their Forces, and came and incamped in the ſame Place, where they had before been routed. *David*, tho' fluſh'd with his late Victory, would not preſume upon that Succeſs; but to proceed ſecurely, he again conſults the Lord, who alters *David*'s March now, and bids him not directly to ingage, but to take a Compaſs behind them, and fall upon them

them over-againſt the Mulberry-Trees; and when he ſhould hear the (*f*) Sound or ruſhing of the Trees, then to ingage, for then the Lord would go out before him. *David* obſerved the ſacred Orders, and accordingly ſucceeded, giving the *Philiſtines* ſuch a Defeat, that they did not offer in a long Time after to give *Iſrael* any Diſturbance.

A Time of Peace ſucceeding, *David* propoſes to his Officers to ſummon all *Iſrael* to attend at the bringing the Ark to his Capital City; which was unanimouſly approved, and the King went with them to *Kirjath-jearim* to the Houſe of *Abinadab*; where the Ark had remained about (*g*) fifty Years. But they were guilty of a great Overſight here in removing the Ark; for either thro' Inadvertency, or Neglect of the (*h*) Law, which obliged them to carry the Ark upon their Shoulders, they, in Imitation of the *Philiſtines*, put it upon a Cart, appointing *Uzzah* and *Ahio*, the Sons of *Abinadab*, to drive the Cart. And in this Manner they ſet forward, rejoicing, and playing on ſeveral Sorts of Inſtruments; till they came to the Threſhing-floor of *Nachon*, where the Oxen that drew the Cart, ſtumbling, ſhook it ſo violently, that

(*f*) *Sound.* This in the Text, 2 *Sam.* 5. 24. is call'd, *The Sound of one going on the Tops of the Trees.* By which *Joſephus*, and others underſtand the Agitation or Shaking of the Tops of the Trees when there is no Wind ſtirring. But others, not liking this, are of Opinion, That the Angels, whom God ſent before *David*, *v.* 24. made this Noiſe for a Signal to him to fall on the *Philiſtines* in the Front, whilſt *David* attack'd them in the Rear.

(*g*) *Fifty Years.* The Ark is ſaid to have been Twenty Years in the Houſe of *Abinadab*, at *Kirjath-jearim*, 1 *Sam.* 7. 1, 2. But that Twenty Years muſt be referred to the Time of the ſingle Adminiſtration of *Samuel* in the Government: For the Ark was taken in the laſt Year of *Eli*, and the *Philiſtines* kept it but ſeven Months, 1 *Sam.* 6. 1. *Samuel* ſucceeding to *Eli* in the Government, is reckon'd to have govern'd *Iſrael* by himſelf Twenty Years, before there was a King: And Twenty Years more are allotted to *Samuel* and *Saul* together, and to *Saul* by himſelf after *Samuel*. So that from the Death of *Eli*, when the Ark was taken, to the Death of *Saul*, muſt be forty Years. And tho' ſeven Months of that Time it was with the *Philiſtines*; yet *David* having after *Saul*'s Death reign'd ſeven Years and ſix Months at *Hebron*, and ſome time after that in *Jeruſalem*, before he went to fetch the Ark, it could not be much leſs than fifty Years that the Ark had been at *Kirjath-jearim* in the Houſe of *Abinadab*.

(*h*) *Law.* See *Numb.* 7. 9.

that *Uzzah*, fearing it ſhould fall, officiouſly laid hold of the Ark to ſtay it; which (*i*) Profanation coſt him his Life, for he fell down dead immediately by it. This unhappy Accident made *David* afraid to carry the Ark to *Jeruſalem*; but he left it in the Houſe of *Obed-Edom* the *Gittite*, who was a *Levite*; where it reſted three Months, and very much to *Obed-Edom*'s Advantage, for all the while it ſtay'd there the Lord bleſſed him with a great Increaſe of his Subſtance. Which *David* underſtanding, and recollecting his Miſtake, that *Uzzah*'s Death was a Sign the Lord would not have the Ark brought to him, he took Heart, and propos'd to move it from *Obed-Edom*'s Houſe to his own City; which he did with great Pomp and Regularity, declaring, that none ought to carry it but the *Levites*, and diſpoſing of every Perſon in his proper Order, the King, dreſs'd in a Linen Ephod, conducted it, ſinging and dancing before it, to a Houſe which he had purpoſely built for it, where, when he had placed it, he offer'd to the Lord a great Number of Cattle in Sacrifice. As the King paſs'd through the City dancing before the Ark, his Wife *Michal*, *Saul*'s Daughter, ſeeing the King demean himſelf ſo poorly, in her Opinion, thought very contemptibly of him; for ſhe her ſelf being Daughter to one King, and Wife to another, thought it below the Regal Dignity to act the Part of a Singer and Dancer: And when ſhe came out to meet him ſhe could not forbear reproaching him, but in a deriding Manner ſaid, "How glorious "was the King of *Iſrael* to Day; who being ſtripp'd "of his Royal Robes, acted the Part of a Fool." *David* retorted her malicious Jeſt with a ſober Truth, and told her, "That how vile ſoever he might "appear in her Opinion, what he did was in "Honour of that God, who had choſen him ra-"ther than her Father, or any of his Family, to "govern

(*i*) *Profanation.* This Action of *Uzzah*'s was contrary to the Law, which forbad all, but the Prieſts, even the *Levites* themſelves, to touch the Holy Things, *Numb.* 4. 15.

" govern *Israel.* And that he would ſtill perſiſt in his " Humility, for which he did not doubt but to be ho- " noured of all thoſe that ſhe thought deſpiſed him." From this Time *Michal* never had any (*k*) Children.

By this Time *David*'s Houſe was finiſh'd, for the Building of which *Hiram*, King of *Tyre*, had furniſh'd him with Materials and Wokmen; and *David* being peaceably ſettled in it, was at Leiſure to think of religious Affairs; the firſt of which that offered to his Mind was the Building of a Temple. Wherefore conſulting with *Nathan* the Prophet, he reflecting on himſelf, ſays; " I dwell in a Houſe of Cedar, but the " Ark of God dwelleth within Curtains." *Nathan* took the Hint, and that ſo good a Motion might not want Incouragement, anſwer'd, " Go on, purſue thy " Thought, for God is with Thee." But herein the Prophet was too forward; for he judged of the Thing from his own Apprehenſion of the Goodneſs of it, and not from the Will of God, for whom it was intended, and who therefore chiefly ought to be conſulted therein. The ſame Night therefore God gave *Nathan* Charge concerning *David*'s Deſign, forbidding him to build a Temple, aſſigning for a Reaſon, (as (*l*) himſelf afterwards told his Son *Solomon*) becauſe he had ſhed much Blood. *David* receiving this Prohibition from the Lord, in Obedience to his Will, deſiſts from his intended Building, and to expreſs his Gratitude for his gracious Promiſes to him and his Poſterity, he goes into the Tabernacle, and there (*m*) proſtrates himſelf,

(*k*) *Children.* Interpreters agree, that *Michal* never had any Children by *David*, *Phaltiel*, or any other Husband, but was naturally barren; which here, 2 *Sam.* 6. 23. is confirm'd upon her as a Curſe, for deriding her Husband the King.

(*l*) *Himſelf.* See 1 *Chron.* 22. 8.

(*m*) *Proſtrates.* It will ſeem a very odd and unmannerly Way of *David* paying Thanks to the Lord in ſo ſacred a Place as the Tabernacle by ſitting down; which Word might have been ſoftened by the Tranſlation, tho' the Original ſays, he ſat before the Lord: But yet it does not ſay, he ſat on his Throne, and conſidering the Circumſtances of the Place, and Occaſion of *David*'s coming into the Tabernacle, we may very reaſonably ſuppoſe he ſat on the Ground, as *Sanchez* and others think, from *David*'s Humility, which you may ſee at large in 2 *Sam.* 7. But *Joſephus* comes neareſt of all; for he ſays, he fell on his Face, and proſtrated himſelf after the Manner of a Suppliant.

himſelf on the Ground before the Lord; where, after acknowledging the Goodneſs and Munificence of God in raiſing him from a mean Condition to what he now injoy'd, and for eſtabliſhing the Government in his Family, he concludes with an earneſt Supplication, that the Bleſſing of God may reſt upon him and his Houſe for ever.

David finding that God had rais'd him to this Pitch of Greatneſs, not to build his Temple, but to fight his Battles, and ſubdue the Enemies of *Iſrael*, betakes himſelf to his old Trade of War, and beginning with the Royal City of *(n) Gath*, reduc'd it, and the Towns belonging to it. Then turning his Arms upon *Moab*, he brought them into ſo low a Condition, that he forced them to diſmantle all their Places of Strength; and none lived but by his Permiſſion. Thence he went to ſecure the Borders of the Country at the River *Euphrates*, where *Hadadezer*, King of *Zobah*, meets him at the Head of a mighty Army, which *David* bravely ingages, and ſoon routs, taking ſeventeen hundred of his Horſe, and twenty thouſand Foot; out of the Horſe he reſerv'd only enough for an hundred Chariots, and hamſtring'd the reſt. The *Syrians* about *Damaſcus* hearing how ill it had fared with *Hadadezer*, came to his Aſſiſtance, but were likewiſe defeated, loſing two and twenty thouſand Men; which Loſs ſo weaken'd them, that *David* put Garriſons where he pleas'd, and made the *Syrians* Tributaries to him. In his Return from *Syria* he ingaged a great Army of *Edomites*, in a Place call'd the Valley of *Salt*, of whom he ſlew eighteen thouſand; the reſt being forc'd to ſubmit, receiv'd Garriſons of King *David*, and became Tributaries to him.

From this Expedition the victorious King return'd loaden with the Spoils of his Enemies, bringing abundance of Gold and Braſs with him, which, with the rich Preſents he receiv'd from the neighbouring Princes, he

(n) *Gath*. This is call'd, 2 *Sam.* 8. 1. *Methegammah*, or the *Bridle of Bondage*, becauſe it kept the Country in Bondage.

he dedicated to the Service of the Lord. And now being grown famous for these Victories, he struck a Terrour into all about him; who send Presents, and court his Alliance. Amongst whom, *Toi*, King of *Hamath*, hearing of *David*'s Success against *Hadadezer*, with whom he had been ingag'd in War, sends his Son *Joram* to compliment him upon his Success, with a great Present of Plate.

Having thus subdued his Enemies, and procured Peace to his People, *David* begins to remember the former Kindness of his dear Friend and Brother *Jonathan*; and inquiring whether there were any of *Saul*'s Family left, to whom he might shew Favour for *Jonathan*'s Sake, *Ziba*, an old Servant of *Saul*'s, acquainted him, that there was one Son of *Jonathan* living, named *Mephibosheth*, who was lame of his Feet. *David*, glad of this Opportunity to revive and preserve the Memory of his dear Friend, sends for *Mephibosheth*, receives him courteously, assures him of his Protection, restores his Grandfather *Saul*'s Lands to him, and, as a particular Mark of his Esteem, obliges him to eat at his Table. *Mephibosheth* receives the Royal Bounty with great Humility and Respect, which *David* still to make more secure to him, constitutes *Ziba* his Steward, who with his fifteen Sons and twenty Servants managed the Estate, whilst *Mephibosheth* dwelt at Ease in *Jerusalem*, and eat at the King's Table as one of his *(o)* Sons.

About this Time King *David* hearing that his old *(p)* Friend *Nahash* King of *Ammon* was dead, and that his Son *Hanun* succeeded him; gratefully remembring the Civilities of the Father, sends an Ambassy of Condolence to the Son, and congratulates his Accession to the Crown. The Ambassadors arriving at the *Ammonitish* Court, the Princes of *Ammon* persuaded their King that *David* had not sent his Ambassy

(o) Sons. *David* had many Sons; for whilst he was at *Hebron* he had Six, and after he came to *Jerusalem* he had thirteen by his Wives, besides those he had by his Concubines.

(p) Friend. It is very probable, that *Nahash* King of *Ammon* had shewed some Kindness to *David* in the Time of his Troubles under *Saul*, tho' there is no particular Mention of it in the Story.

Ambaſſy out of any Reſpect to the Memory of the late King, or Honour to the preſent, but to diſcover the Weakneſs of the Place, that he might invade it. *Hanun* was too eaſily led away by theſe officious Counſellors, for at their Inſtigation he treated the Ambaſſadors moſt vilely and inhoſpitably, ſhaving off one Half of their (*q*) Beards, and cutting off their Garments in the Middle of their Buttocks, and in that reproachful Manner ſent them away. Being in this ſcandalous Manner expos'd, they were aſham'd to return; of which *David* having Intelligence, advis'd them to tarry about *Jericho* till they had (*r*) recovered their Diſgrace by the Growing of their Beards again; then reſenting this Violation of the Law of Nations, as became ſo great a Prince, he ſent an Army, under the Command of *Joab*, to call the inhoſpitable *Ammonites* to an Account: Which they expecting, had provided againſt, for beſides their own Forces, they had provided three and thirty thouſand Mercenaries of the *Syrians*, which lay incamped at ſome Diſtance in the Fields, whilſt the *Ammonites* lay before their own City. *Joab* obſerving this Diſpoſition of their Armies, divided his into two Bodies, one of which, compos'd of choice Men, himſelf led againſt the Mercenaries, leaving the reſt with his Brother *Abiſhai*, to watch the Motion of the *Ammonites*, agreeing to relieve each other as Occaſion ſhould require. Then *Joab* encouraging his Men, made a briſk Charge upon the *Syrians*, and ſoon routed them; which the *Ammonites* perceiving, they were ſo diſcourag'd, that they

(*q*) *Beards.* This Affront was as ignominious as could be invented by the Malice of Man in thoſe Countries; for Decalvation, or leaving any Part where Hair grew, bald, was one great Offence; then the cutting off half the Beard (which made them very ridiculous) was a great Addition to the Affront, where Beards were in great Veneration and Eſteem. But the worſt and moſt immodeſt of all was the cutting off half their Robe or Veſt; whereby their Nakedneſs was expoſed, for the *Hebrew* Laity did not wear Breeches, only the Prieſts.

(*r*) *Reverend* It was an Eſtabliſhment in the *Jewiſh* Law, not to have any Part of the Head or Beard ſhaved, *Levit.* 21. 5. And therefore the *Ammonites*, who were Neighbours to the *Hebrews*, knew they could not offer a greater Affront to them, than cutting off their Beards.

they fled into the City. *Joab* having thus obtain'd an eaſy Victory, return'd in Triumph to *Jeruſalem:* Where he had not been long before the News came, that the *Syrians* had raiſed a great Army, to which *Hadadezer* had added the *Syrian* Troops beyond the River; all which were to rendezvous at *Helam*, under the Command of *Shobach*, King *Hadadezer*'s General. King *David* hearing this, uniting all his Forces, marches in Perſon with them to *Helam*, where he finds the Enemy ready to receive and give him Battle. The Armies ingage, and *David* ſoon put the *Syrians* to the Rout, who loſt their General *Shobach*, and about ſeven and forty thouſand of their Men. The petty Kings who were Tributaries to *Hadadezer*, finding it in vain to oppoſe the conquering Sword of *Iſrael*, quitted *Hadadezer*'s Intereſt, and ſubmitted to *David*, who reſolving to chaſtiſe the inſolent *Ammonites* yet more ſharply, ſent *Joab* next Campaign with a gallant Army againſt them; who having ravaged the Country, and put the *Ammonites* to the Sword, where-ever he could come at them, at laſt laid Siege to *Rabbah*, the Metropolis of the *Ammonites*.

Hitherto *David*'s Affairs went on in an uninterrupted Series of Succeſs, and Victory declares on his Side where-ever he turns his Arms. But at laſt, unhappy Prince! He becomes his own Enemy; for indulging himſelf in Eaſe and Luxury, the Bane and Ruſt of the Mind, he inſenſibly gives Way to looſe Deſires, which captivate his Reaſon, and betray him to the perpetrating of the vile Acts of Adultery and Murder. It happen'd, that having taken his Repoſe one Afternoon on his Couch, (as it was the Cuſtom for great Perſons in thoſe hot Countries to do) he walk'd upon the Roof of the Houſe for the Benefit of the cool Air; where among the Variety of Objects that preſented themſelves to his wandering Eye, that of a beautiful Woman bathing in her Garden unhappily enſnar'd him. The unguarded King ſees, and is undone, and growing impatient with Deſire of injoying the forbidden Beauty, he inquires who ſhe was, and is inform'd that ſhe was *Bathſheba*, the Daughter of *Ammiel*,

and

II. SAMUEL CHAP. XI.

David falls in love with Bathſheba.

II. SAMUEL 11. Verſe 2. 2 V. p. 48.

David aroſe from off his bed, & walked upon ỹ roof of ỹ kings houſe, & from the roof he ſaw a woman waſhing her ſelf.

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17NO71
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and Wife to *Uriah* the (*s*) *Hittite*, an Officer in his Army under *Joab*, now at the Siege of *Rabbah*.

Tho' *Uriah* was bravely hazarding his Life for the Service of his King, *David* ungenerouſly attacks him in his weakeſt Part, his Wife; who, dazled with the Glories of a Court, and Royal Favour, gives her ſelf a willing Prey to his unlawful Imbraces. *David*, the better to conceal this adulterous Act, ſends *Bathſheba* home to her own Houſe, who ſoon acquaints him that ſhe is with Child. The King now begins to fear the Shame of his Wantonneſs, and therefore to hide it, bids *Joab* ſend *Uriah* to him, as if he had ſome particular Buſineſs with him. *David*'s Deſign in this was, that *Uriah* ſhould lie with his Wife, and ſo the Child, when it ſhould be born, ſhould paſs for his. But God herein diſappointed him, intending to make an Example of him. For when *David* had aſk'd *Uriah* ſeveral Queſtions relating to the Siege, in ſeeming Kindneſs he bid him go to his Houſe and refreſh himſelf after his Journey; and, ſuppoſing he had done ſo, he ſent a Preſent of Meat after him. But tho' *Uriah* took Leave of the King, he went not Home, but ſlept in the Guard-room. Which when *David* next Morning underſtood, and aſking him why he did not go Home, *Uriah* told him, "That ſince the Ark, with *Iſrael* and "*Judah* abode in Tents, and that his Lord General "*Joab*, with the reſt of the King's Servants were in-"camped in the open Fields, he would not indulge "himſelf ſo far, as to go to his Houſe, to eat and drink, "and lie with his Wife." *David* being thus diſappointed tries another Way, and entertaining him at his own Table, ſo ply'd him with Liquor, that he made him drunk, hoping then he would go Home to his Wife. But *David* was ſtill defeated, for *Uriah* ſlept that Night in the Guard-room; wherefore reſolving to make ſhort Work of it, he diſmiſſes poor *Uriah* with a Commiſſion

(*s*) *Hittite*. *Uriah*, tho' an *Hittite* by Nation, was proſelyted to the *Jewiſh* Religion, and ſo marrying with this *Iſraelitiſh* Woman, lived in *Jeruſalem*.

miſſion for his own Death to *Joab*; who according to the King's Inſtructions, poſted *Uriah* in the moſt dangerous Place of Action, where being deſerted, he was expos'd to the Enemy's Arrows, which ſoon diſpatch'd him. Thus the innocent brave *Uriah* died a Sacrifice to his Wife's and his Prince's Luſt, who cloak their Adultery with Murder.

Bathſheba hearing of her Huſband's Death, made a formal Mourning for him: but her hypocritical Tears are ſoon wiped off, for *David* ſends for her to his Palace, and declares her his Wife. And now *Joab* having laid cloſe Siege to *Rabbah*, preſs'd the Inhabitants ſo hard, that by Aſſault he ſeized the Water-works, which ſupply'd the Place: And having them now at his Mercy, he diſpatch'd away a Meſſenger to acquaint *David* that he had ſo ſtraitned the Town, that they could not long ſubſiſt. *Joab* thus declining the Honour of taking the Town, *David*, with a Reinforcement, comes to crown the Victory, and entering with great Fury, gave no Quarter to the Inhabitants, plundering the Place, and carrying off all the Spoil. And thus he ſerved the other Cities of the *Ammonites*; after which he returned in Triumph to *Jeruſalem*.

But theſe Succeſſes cannot obliterate *David*'s late Crimes; for tho' he might, with Impunity from humane Juſtice, think to indulge himſelf in the Arms of his beautiful *Bathſheba*, whom he had brought to his Bed with the Diſhonour and Blood of her Huſband; yet the all-ſeeing Eye of the great Judge of the World rouzes him out of his adulterous Lethargy, and makes him unwittingly his own Judge. This the Lord did by his Prophet *Nathan*, who propoſed to *David* the following Parable, and demanded Juſtice of him for a poor oppreſſed Man. "There were, ſaid "*Nathan*, two Men in one City, the one rich, and the "other poor. The rich abounded in all Manner of "Plenty; but the poor Man lived by the mere Pro"vidence of God, his whole Stock conſiſting of but "one poor Ewe-Lamb, which he fondled as his Child.

"It

II. SAMUEL CHAP. XI.
David procures Uriah's death.

2 V. p. 50.

II. SAMUEL 11. Verse 14.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

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17NO71
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17NO71
MUSEUM

II. SAMUEL CHAP. XII.

Nathan's parable, and David's repentance.

II. SAMUEL 12. Verse 13. 2V. p. 51.

And David said unto Nathan, I have sinned against the LORD. *And Nathan said unto David, The* LORD *also hath put away thy sin* &c.

" It happened, that the rich Man being viſited by a " Friend, he ſent and took away the poor Man's " Lamb, and dreſs'd it to entertain his Gueſt." *David*, incens'd at the Barbarity of the Fact, in a Rage paſſes this Sentence on the Offender. " As the Lord liveth, " the Man that has done this Thing deſerves to die. " And he ſhall reſtore the Lamb four-fold, becauſe he " did this Thing, and had no Pity." *David* not thinking he had pronounced Sentence againſt himſelf, the Prophet tells him, " Thou art the Man: Hear then " what the Lord hath determined againſt Thee: I " anointed Thee King over *Iſrael*; I delivered Thee " from *Saul*, and gave Thee his Kingdom, with all that " Thou couldſt deſire. Why then haſt thou deſpiſed " the Commandment of the Lord, in contriving the " Death of *Uriah*, and taking his Wife? For this the " Sword ſhall not depart from thy Houſe ſo long as " thou liveſt: And becauſe thou haſt taken the Wife " of *Uriah*, behold I will *(t)* ſuffer an Affliction to " riſe againſt Thee out of thine own Houſe, and I will " ſuffer thy Wives to be taken from Thee before thine " Eyes; I will even ſuffer them to be taken by thy " Domeſtick, and he ſhall lie with them before the " Face of the Sun. For tho' thou didſt ſin ſecretly, I " will do this Thing before all *Iſrael* in the moſt open " Manner." *David* never offer'd to excuſe himſelf, but made a ſhort and full Confeſſion, ſaying, " I " have ſinned againſt the Lord." Upon which God transfers the Sentence of Death, which *David* had pronounced againſt himſelf, from him to the Child, the Prophet

(*t*) *Suffer.* Our Tranſlation of 2 *Sam.* 12. 11. runs thus: *I will raiſe up Evil againſt thee out of thine own Houſe, and will take thy Wives before thine Eyes, and give them unto thy Neighbour, and he ſhall lie with thy Wives in the Sight of the Sun.* This made *Calvin* ſay, *Inſt. l.* 1. *c.* 18. that the Inceſt of *Abſalom* was the Work of God. But the Verbs here uſed, ſignify only a Permiſſion of the Things ſpoken of, and not an Action; and the Word, which is tranſlated *Evil*, ſignifies an *Affliction* or *Misfortune* here, and in many other Places of Scripture. So that if we tranſlate it, *I will ſuffer an Affliction, &c.* theſe Expreſſions would give no Occaſion of Scoffing to Atheiſts and Libertines, who, from the Miſinterpretation of the Text, would make God the active Author of the Evils which befal Mankind, which is contrary to his Attributes of Juſtice, Goodneſs, *&c.* he only permitting Misfortunes to puniſh us.

Prophet telling him, "That he ſhould not die, but "the Child he ſhould have by *Bathſheba* ſhould not "live." Which accordingly fell out; for ſoon after the Infant was born, it fell ſick; and tho' *David* wept and faſted to incline the Lord to Mercy, it died the ſeventh Day. Which *David* hearing, he forbore Mourning, ſaying, "Why ſhould I afflict my ſelf "for the Death of the Child? I cannot bring him back "again; I ſhall go to him, but he will not return to "me." Then dreſſing himſelf, he went into the Houſe of the Lord and worſhipped: After which he return'd to his Palace, and refreſh'd himſelf, and converſing with his Wife *Bathſheba*, ſhe conceived with Child, and bare him another Son, whom by the (*v*) expreſs Command of God he named *Solomon*, (that is, Peaceable) becauſe the Lord had promiſed, that he ſhould be a Man of Reſt, and give Peace to *Iſrael*.

God had before transferr'd the Sentence of Death from *David* to the Child which was born of the adulterous Congreſs; but the (*w*) Curſe of the Sword was not yet compleated in his Family, which too ſoon fell out, to the great Diſquiet of *David*, and, ſoon after, of the whole Kingdom of *Iſrael*. *David* had many Sons, yet but one Daughter that we read of, whoſe Name was *Tamar*, Siſter to *Abſalom*, his third Son, whom he had by *Maacha*, the Daughter of *Talmai*, King of *Geſhur*. This *Tamar* was a Virgin of admirable Beauty, with which (*x*) *Amnon*, *David*'s eldeſt Son, was ſo captivated, that he pined away thro' a (*y*) hopeleſs Deſire of obtaining her. This Alteration in *Amnon* was ſoon diſcover'd by his Friends, but by none ſo much as *Jonadab*, his intimate Friend, and Couſin (*z*) German; who being very ſolicitous to know the Cauſe, *Amnon* plainly tells him, he was in Love with his Siſter *Tamar*.

(*v*) *Expreſs.* See 1 *Chron.* 22. 9.

(*w*) *Curſe.* See 2 *Sam.* 12. 10, 11.

(*x*) *Amnon.* He was the King's eldeſt Son, whom he had by his Wife *Ahinoam*, the *Jezreeliteſs*.

(*y*) *Hopeleſs.* She being a Virgin of the Blood Royal was ſo carefully kept within the King's Houſe (as the Manner of breeding the *Jewiſh* Damſels was) that *Amnon*, tho' her Brother, knew not how to come at her.

(*z*) *German.* *Jonadab* was Son of *Shimeah*, the Brother of *David*.

Tamar. *Jonadab*, who was a Man of Intrigue, ſoon put the Prince into a Way to gain his End; for adviſing *Amnon* to pretend himſelf ſick, he knew his Father's Tenderneſs would invite him to viſit him; and then inſtructing him how to manage himſelf, he adviſed him to requeſt the Favour of his Siſter *Tamar* to order his Diet for him, and, to humour the peeviſh Appetite, that ſhe might bring it to him. *David*, like a fond Parent, indulges his Son, and conſents that *Tamar* ſhould oblige him, not ſuſpecting the fatal Conſequence. Innocent *Tamar* obeys, and came attended, as became her State, with a Collation, which ſhe thought might tempt him to eat; but *Amnon* ſullenly refus'd it, till the Company was withdrawn; when, taking the Opportunity of their Abſence, he rudely ſeiz'd her, and demanded Enjoyment of her. The poor frighted Princeſs expoſtulates with him the Folly and Scandal of his wicked Deſire, and begs him to deſiſt: But in vain, for *Amnon*'s Luſt burns with ſuch irreſiſtible Fire, that nothing now can oppoſe it, and the Royal Maid becomes a Sacrifice to his lawleſs Imbraces. Having thus obtain'd his End of the unhappy *Tamar*, his furious Paſſion turns to an Extremity of Coldneſs and Diſlike, in which churliſh Humour he bid her be gone; but ſhe arguing with this brutiſh Man the Baſeneſs of this additional Unkindneſs, he calls to his Servants, and commands them to turn her out of his Apartment.

Tamar afflicts her ſelf with the moſt pungent Sorrow, tearing her Robes, and ſhewing all the Expreſſions of a moſt extravagant Grief. In which diſtracted Condition ſhe repairs to her Brother *Abſalom*, to whom ſhe related the whole Tranſactions of the Rape. *Abſalom*, tho' a Prince of a haughty Spirit, and impatient of Wrong, was forced to conceal his Reſentment, and adviſ'd his injur'd Siſter to do the ſame; telling her, That conſidering *Amnon* was their elder Brother, and Heir apparent hitherto to the King, it was unlikely ſhe ſhould have Juſtice done her on him, and therefore he advis'd her to bear it as patiently as ſhe could, and

tarry with him. She takes his Advice, and *Abſalom*, to take off all Suſpicion of Malice in him for this Affront to his Siſter, never took the leaſt Notice of it to *Amnon*; but when the King heard of it he was very angry with *Amnon*; tho' there is no Mention of any Puniſhment inflicted on him for it.

Abſalom's Revenge had lain burning in his Breaſt two Years, before it burſt into a Flame; which he executes upon the Occaſion of Sheep-ſhearing; for that being a Time of great Mirth and Jollity in thoſe Countries, he invites his Friends and Relations to an Entertainment, and to colour the Matter the better, he pretends to be very preſſing to have the King's Company, who being unwilling to put him to ſo great Expence, declin'd his Invitation, but wiſh'd him well. This anſwer'd *Abſalom*'s End, who told the King, ſince he would not honour him with his Preſence, he hoped he ſhould have his Brother *Amnon*'s Company; to which *David* conſented, and all the King's Sons went with him to his Country-Seat at *Hazor*.

Abſalom had prepared his Servants to execute his bloody Purpoſe, charging them, upon the Signal he ſhould give, to fall upon *Amnon* and diſpatch him, aſſuring them of Indemnity. Accordingly when *Amnon* was far ingaged in Wine, they ſet upon him and kill'd him: Which put the reſt of the Princes in ſuch a Conſternation, that they made the beſt of their Way from the Houſe, expecting the ſame Fate. But notwithſtanding their haſty Flight, the News of *Amnon*'s Murder was got to Court before their Arrival there, and the King concluded that *Abſalom* had murder'd all his Brothers: Which threw him into the greateſt Grief and Deſpair: But *Jonadab*, to mitigate his Sorrow, aſſured him, that only *Amnon* was ſlain, and that his Death had been determin'd by *Abſalom* from the Time of the Rape of *Tamar*. Soon after the Princes arrived, and the King and they, with all the Court, wept and mourn'd for *Amnon*.

Abſalom

Abſalom, fearing his Father's Reſentment for the Murder of his Brother *Amnon*, made his Eſcape to his Mother's Father *Talmai*, King of *Geſhur*; where he lived a voluntary Exile three Years. In which Time *David*'s Grief for the Death of *Amnon* abating, and his Reſentment againſt *Abſalom* beginning to cool, natural Affection return'd, and he inclined to recal *Abſalom*. Which *Joab* obſerving, he improv'd by a cunning Artifice in this Manner. He hir'd a certain Woman to pretend herſelf a Mourner for the Death of one Son ſlain by another, and that ſhe ſhould go to the King, and complain, that her Relations demanded the ſurviving Son to be delivered up to Juſtice for the Murder of his Brother, by which ſhe ſhould be deprived of her only Child, and her dead Huſband's Name would be extinct. The Woman obſerv'd her Inſtructions, and addreſs'd herſelf ſo artfully to the King, that he gave her a fair Hearing, and promis'd he would take Care of the Buſineſs. But this being too general, would not anſwer the End; ſhe therefore demanded Protection of the King for her Son againſt the Proſecutors. Upon which he promis'd her no Body ſhould moleſt him. But the Woman preſſing for a Pardon for her Son, the King, to put an End to her Importunity, told her, "As the Lord liveth, there "ſhall not one Hair of thy Son fall to the Earth." The Woman having carried her Point, declared her Deſign; and that under this Pretence ſhe had pleaded the Cauſe of his Son *Abſalom*, whoſe Abſence the People lamented, and deſir'd that he might be recall'd from Baniſhment. The King thus over-reach'd, and ſuſpecting *Joab* to have a Hand in the Contrivance, aſk'd the Woman whether it were not ſo? She frankly confeſſed the Mattter, and that *Joab* had inſtructed her what ſhe ſhould ſay. Upon which the King calling for *Joab*, told him he had granted *Abſalom*'s Pardon, and bid him bring him Home; but with this Reſtriction, that he ſhould go to his own Houſe, but not come to Court. This Reſtraint was uneaſy to *Abſalom*'s roving Mind; therefore he ſent for *Joab*, with a Deſign to get

him to intercede to the King for his Inlargement; but *Joab* not coming, *Abſalom* reſolves by a Trick to fetch him, ordering his Servants to ſet Fire to a Field of Barly of *Joab*'s, which border'd upon his. The Servants obey, and *Joab* in a great Rage comes and expoſtulates the Caſe with *Abſalom* for ſo unkind and unneighbourly an Act to one, who had been ſo ſerviceable to him. *Abſalom* told him, it was becauſe he could not otherwiſe come to the Speech of him: And that his Buſineſs with him was, to intercede with the King that he might be admitted into his Preſence: And then, if the King ſhould think him worthy of Death, let him uſe his Pleaſure, for he had rather die than live under this Confinement. *Joab* once more undertakes *Abſalom*'s Cauſe, and repreſents it to the King ſo ſucceſsfully, that he obtains Leave for him to come to Court; where being introduced, he proſtrates himſelf before the King his Father, and is receiv'd with a Kiſs; a Token of Forgiveneſs and royal Favour.

Abſalom thus reſtor'd, makes an ill Uſe of the King his Father's Goodneſs, and takes all Opportunities of ingratiating himſelf with the People; to whoſe Favour the Advantages of Birth and Nature did not a little recommend him. For his elder Brother *Amnon* being dead, he now ſeems to be the (*a*) eldeſt Son; which being ſeconded by an incomparable Shape and Beauty, and a familiar, fawning Addreſs, he ſo inſinuated himſelf into the good Will of the People, that they were ready to adore him. *Abſalom*, ſeeing their Inclinations to him, takes Care to loſe no Occaſion of improving them: For he put himſelf into a greater Equipage than (*b*) uſual, providing himſelf of a Chariot and Horſes, and fifty running Footmen: And yet would he ſtoop from his Grandeur to ſalute and oblige the Meaneſt of the Mob; for he would watch

(*a*) *Eldeſt.* Though *Abſalom* was *David*'s third Son, in the Order of his Birth, *Amnon* by *Ahinoam*, and *Chileab* by *Abigail*, being elder than he, 2 *Sam.* 3. 2, 3. yet he now ſeems to be the eldeſt Son; *Amnon* being ſlain, and *Chileab* ſuppoſed to be dead before.

(*b*) *Uſual.* Whereas the King's Sons uſed to ride on Mules; See 2 *Sam.* 13. 29.

BRITISH
17NO71
MUSEUM

II SAMUEL. CHAP. XV.

Abſalom ſteals the hearts of Iſrael.

II SAMUEL 15. Verſe 5.

2 V. p. 57.

And it was ſo that when any man came nigh to him to do him obeiſance, he put forth his hand, and took him and kiſſed him.

watch every Morning at the Palace-Gate, and offer to ſollicite any Man's Buſineſs, and treat them with ſuch Familiarity, as if they had been his Equals. Then, to make his Father's Government contemptible, he would with a Sigh bemoan the Neglect of his Miniſters; and to inſinuate what great Things he would do, were he in Power, he would add, "Were I a "Judge, I would do every Man Juſtice."

By theſe vile Arts he robb'd his Father of the Duty and Affection of the People, and ſtole their Hearts. And now thinking his Intereſt ſtrong enough, he unnaturally plots his Father's Ruin; which he thus indeavours to accompliſh. He begs Leave of his Father to go to *Hebron*, to pay a Vow which he had vow'd to the Lord, when he was in Exile, "That if the "Lord would bring him back to *Jeruſalem*, he would "offer a Peace-Offering to him." The good King, not ſuſpecting his Son's Treachery, conſented, and wiſh'd him (*c*) a good Journey.

Ambitious *Abſalom*, having thus gain'd his Father's Leave, ſets forward well attended to *Hebron*, for he had taken with him two Hundred choice Men, but acquainted them not with his Deſign, and now being arriv'd at *Hebron*, he gives Birth to his Conſpiracy, ſending his Agents among all the Tribes, to ſound the Inclinations of the chief Men of *Iſrael*; and to direct all that they could gain to his Faction, to be ready at the Sound

(*c*) *A good*, &c. This is ſaid in the Text, 2 *Sam.* 15. 7. to be after forty Years; but from whence to compute them is not plain. They who would date theſe forty Years from the Beginning of *David's* Reign, are far out; for *David*, who reigned but forty Years in all, reign'd ſeveral Years after this. *Tremellius* reads it *before*, inſtead of *after*, [*ante finem quadraginta annorum*; Before the End of forty Years:] But I doubt he makes too bold with the Text. For thoſe that will inſiſt upon *forty Years*, it is more likely, that thoſe forty Years ſhould commence from the Time of *Abſalom's* Birth; and ſo denote his Age: And then the Senſe will be, That he was forty Years old when he plotted againſt his Father. But, from better Authority, as in other Places, ſo in this, there is an Error crept into the Text, which ſeveral learned Men have thought ſhould be rectified, and that the Forty Years here mentioned muſt be reduced to four Years only, which are to be reckoned from the Time of *Abſalom's* Re-eſtabliſhment in *Jeruſalem*, or from his Reconciliation with his Father *David*, to the Time in which he aſked Leave to go and pay his Vow.

Sound of Trumpet to acknowledge him King: And to ſecure himſelf of an able Stateſman, *Abſalom* invites *Achitophel*, a politick Man, and one of *David*'s Counſellors, to his Intereſt, who ſides with the Faction at *Hebron*.

David had early Notice of this unnatural Rebellion, and the general Defection of his Subjects to his ungracious Son, and looking on himſelf in great danger at *Jeruſalem*, he march'd from thence attended only with ſix Hundred Men, leaving his Concubines behind to take Care of his Houſe. Among thoſe faithful Loyaliſts that follow'd the King, was honeſt *Ittai* the *Gittite*; with whom the King could not prevail to leave him; for he having fled to *David* for Protection, was reſolv'd to run the Riſque of his Fortune in Life or Death. *Ittai* therefore with his Family paſſing the Brook *Kidron*, the King with his Party follow'd, and they march'd in a mournful Condition towards the Wilderneſs. *Zadok* and *Abiathar* the Prieſts hearing that the King was reſolved to leave *Jeruſalem*, prepared to follow him, taking the *Levites*, and the Ark of the Covenant with them. But *David* adviſed them to return, and carry back the Ark with them; "For, "ſaid he, if the Lord intend me Mercy, he will re- "ſtore me; but if he have otherwiſe determin'd, I "ſubmit." Beſides, he told *Zadok* he might do him great Service by tarrying in the City, where his Character would protect him from any Violence the Uſurper might offer, and he might give him Intelligence how Matters went with the Faction. Upon which *Zadok* and *Abiathar* return'd with the Ark, and *David* went forward by the Aſcent of Mount *Olivet*, at the Top of which he made a Halt, and there worſhipped God.

Whilſt he was here, his old Friend and Counſellor *Huſhai* the *Archite* came to him with all the Tokens of Sorrow, to ſee his Royal Maſter in this Diſtreſs, declaring he would ſhare his Fortune, whatever ſhould happen. But *David* willing to make the beſt Advantage of ſo uſeful

ful a Man, advis'd him ſeemingly to ſide with the Faction, that he might defeat the Intrigue and Cunning of *Achitophel*, of whoſe Abilities *David* being well apprized, he thought he had moſt Reaſon to expect Danger from him. And to encourage *Huſhai* to this Undertaking, he tells him, that *Zadok* and *Abiathar* were entirely in his Intereſt, and that by their two Sons he might communicate any Thing of Moment to him. *Huſhai* being always ready to ſerve the King, readily obey'd, and return'd to *Jeruſalem* before *Abſalom* arrived. But *David* went forward, and in his Way was met by the perfidious *Ziba*, whom *David* had lately made Steward to *Mephiboſheth*, his Friend *Jonathan*'s Son. He bringing a Refreſhment of Bread, Fruits and Wine, *David* aſk'd him, where his Maſter was, expecting that he above all Men, in Point of Gratitude, would have kept firm in his Intereſt: But falſe *Ziba* told him, he was in *Jeruſalem*, and hoped to be reſtor'd to his Father's Kingdom. The too credulous King, believing this treacherous Sycophant, paſs'd a haſty Sentence on the innocent *Mephiboſheth*, giving *Ziba* all his Eſtate.

After this *David* march'd to *Bahurim*, a City in the Tribe of *Benjamin*, where he was very rudely accoſted by a ſawcy Rebel named (*d*) *Shimei*, of the Family of *Saul*, who walking on the Side of a Hill over-againſt *David*, was eaſily heard to ſay, "Come out, Come out, "Thou bloody Man, Thou Man of *Belial*. The Lord "hath return'd upon Thee all the Blood of the Houſe "of *Saul*, and hath deliver'd the Kingdom into the "Hand of thy Son *Abſalom*, and Thou art taken in thy "Miſchief." Thus he went on curſing and railing, and with his ſacrilegious Hand threw Duſt and Stones at the King. *Abiſhai* was ſo impatient at this Inſolence, that

(*d*) *Shimei*. Whether this Man had been a perſonal Sufferer in the Fall of *Saul*'s Family, or what elſe had exaſperated him againſt *David*, doth not appear. But it ſeems, he had conceiv'd ſome very great Offence againſt *David*, and thought now he might vent his Malice with Impunity.

that he had deſir'd Leave of the King to take off his Head: But *David*, conſcious to himſelf of his own Guilt in the Caſe of *Uriah*, and of God's Judgment denounc'd againſt him for it, ſaw and acknowledged the juſt Hand of the Almighty in all this; and therefore would not permit *Abiſhai* to revenge him on *Shimei*.

David and his Company being fatigu'd, enter *Bahurim*, and refreſh themſelves. About which Time *Abſalom*, with his Gang of Rebels, came to *Jeruſalem*; where *Huſhai* preſents himſelf to *Abſalom*, and offers his Service. *Abſalom*, knowing *Huſhai* to have been an intimate Friend and Counſellor to his Father, banters him about deſerting his Friend; which *Huſhai* cunningly enough excus'd, and anſwer'd ſo artfully to *Abſalom*'s Queſtions, that he receives him as a faithful Friend, and admits him into his Council. And now *Abſalom*, unwilling to loſe Time, calls a Council, and aſks what is moſt expedient to be done? *Achitophel*, who held the firſt Place in *Abſalom*'s Eſteem, ſpeaks firſt: And he, fearing a Reconciliation between the Father and the Son, reſolves to make the Breach ſo wide between them, that there ſhould be no Room left for an Accommodation, and therefore advis'd *Abſalom* to lie with his Father's Concubines; alledging, that when all *Iſrael* ſhould hear how much by that Act he had incenſed his Father, they would deſpair of Pardon, and ſtick the cloſer to him. The next Thing *Achitophel* advis'd was, to take twelve thouſand choice Men, and purſue *David* that Night, and fall ſuddenly upon his Guard, who muſt be quite fatigued, and in no Poſture of Defence, aſſuring him, they might eaſily defeat them, and take the King.

Abſalom liked both theſe Propoſals, the firſt of which he did execute, but he would conſult *Huſhai*, before he ingag'd in the latter; which, if they had done, muſt have been of fatal Conſequence to *David*; for *Achitophel* was right in his Conjecture. *Huſhai* being call'd in, and hearing what had been propos'd, to take off all Suſpicion, did not commend nor ſlight *Achitophel*'s laſt Propoſition, but thought it not expedient at this Time;

BRITISH
17NO71
MUSEUM

II. SAMUEL CHAP. XVII.

A woman hides Ahimaaz and Jonathan.

II. SAMUEL 17. Verse 19. 2 V. p. 61.

And the woman took and spread a cover-
ing over ỹ wells mouth & spread ground
corn thereon, & the thing was not known.

Time; for, ſaid he, "We all know *David* and his Men "are very brave, and at this Time deſperate; and if "they ſhould happen to worſt the Party ſent againſt "them, it would be a very inauſpicious Beginning:" Therefore it was his Advice that they ſhould arm the whole Kingdom, and then they might fall upon him when they pleaſed, or drive him out. *Abſalom* and the reſt, except *Achitophel*, are of *Huſhai*'s Opinion: Upon which *Achitophel* finding his Advice ſlighted, and, perhaps foreſeeing by *Abſalom*'s feeble Conduct, Things were not likely to ſucceed, without any Ceremony mounts his Aſs, and got him Home, where having ſettled his Houſhold Affairs, he ſoon after died of (*e*) Grief.

Huſhai having thus wiſely diverted the Storm that threaten'd *David*, diſpatches away *Jonathan* and *Ahimaaz*, the two Prieſts Sons, with an Account of all that had paſſed; adviſing *David* to paſs the *Jordan*, not knowing but *Abſalom* might change his Mind, and revive *Achitophel*'s Advice of purſuing him. The young Men being diſcover'd on the Way by ſome of *Abſalom*'s Party, hid themſelves in a Well till thoſe that purſued them return'd. Being come to the King, they deliver'd their Meſſage, who follow'd the Advice, and at Break of Day decamping, paſſed the *Jordan*. Then marching to (*f*) *Mahanaim*, he there made a Stand, whither reſorted to him *Shobi*, *Machir*, and *Barzillai*, with Variety and Plenty of Proviſions to refreſh the King and his Friends. But here they had not been long e're *Abſalom*, having raiſed a great Army, paſſed the *Jordan* with it in purſuit of his Father, the Command

(*e*) *Grief.* Some of the moſt learned *Jewiſh* Doctors affirm, that *Achitophel* did not hang himſelf, but that he was ſtifled with Grief: And, it ſeems, that the *Septuagint* did not think that the original Word ſignified any Thing elſe, ſince they tranſlate it by the ſame Word here, 2 *Sam.* 17. 23. which St. *Matt.* 27. 5. makes uſe of in Speaking of the Death of *Judas*. Beſides, all that *Salmaſius* has collected from the *Greek* Authors, to prove, that the *Greek* Word *Apegxato* ſignifies to hang, proves much rather that it ſignifies to die of Grief, as ſeveral learned Men have ſhewn.

(*f*) *Mahanaim.* This was a City in the Tribe of *Gad*, built in the Place where *Jacob* was met by the Angels of God in his Return from *Laban*, *Gen.* 32. 1, 2.

mand of which Army he gave to *Amasa*, the Son of *Ithra*, who had married *Joab*'s Mother's Sister.

David hearing that his Rebel Son had passed the *Jordan*, and incamped so near that it was impossible to avoid a Battle, divided his Army into three Bodies, giving the Command of the first to *Joab*, of the second to *Abishai*, and of the third to the faithful *Gittite*, *Ittai*, intending to go in Person with them. But for their own Sakes, as well as his, they diswaded him; to which he consented, being willing to please the People at this Time, and unwilling to ingage in Person against his Son, for whom he still had a Paternal Tenderness, as appears by the strict Charge he gave his three Generals as they marched out of the City in the Hearing of the Soldiers, that for his Sake they should treat *Absalom* well, if he fell into their Hands.

The two Armies being drawn out, they join'd Battle in the Wood of (*g*) *Ephraim*, belonging to the Tribe of *Manasseh*; where, though in all Likelihood *Absalom*'s Army was superior in Number to *David*'s, yet the Victory declared for *David*, whose loyal Troops kill'd of the Rebels upon the Spot twenty thousand Men: And doubtless more had fallen, had not *Absalom* been taken and slain. For he, to avoid his Father's Soldiers, riding under the Boughs of a thick Oak, his (*h*) Hair being very thick and long, he was so intangled among the Boughs, that, his Mule running from under him, he could not disingage himself, but hung there between Heaven and Earth. *Joab* being inform'd of this by a private Soldier, blamed the Man for not killing him, who excused

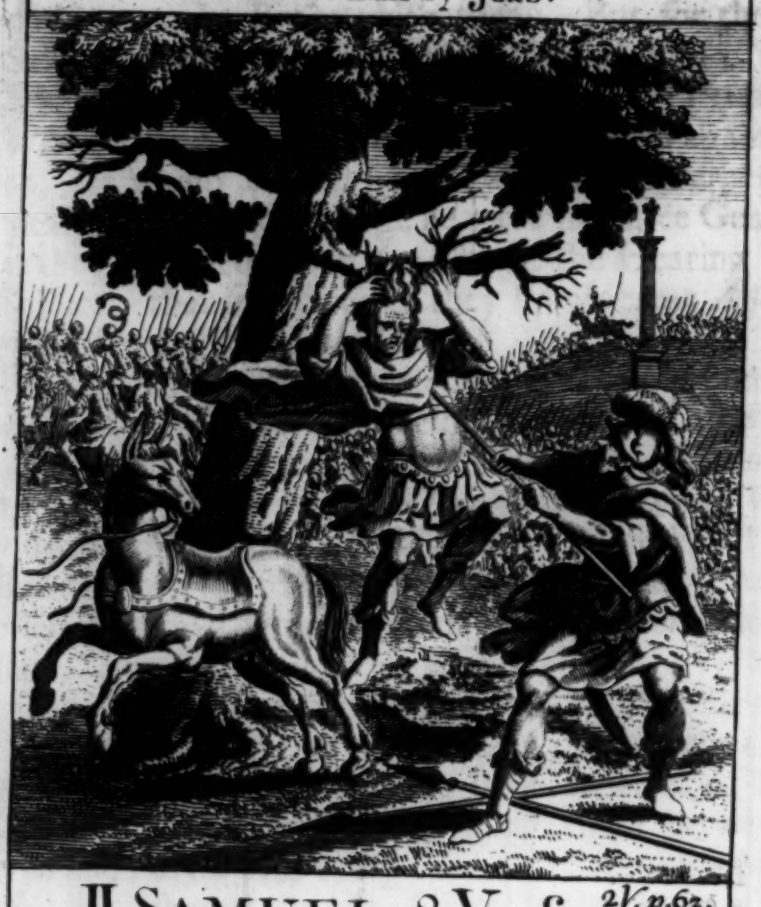
(*g*) *Ephraim.* So call'd here, because, as some think, the *Ephraimites* drove their Cattle over *Jordan*, to feed them in this Wood. But others, with more Probability, suppose it to be call'd the Wood of *Ephraim*, from the great Slaughter which *Jephthah* had formerly made of the *Ephraimites* in that Place. See *Judg.* 12.

(*h*) *Hair.* His Head of Hair was of an incredible Largeness; for when he polled, or cut his Hair (which he did that it might not grow too heavy for him) we read 2 *Sam.* 14. 26. that he weigh'd it at two hundred Shekels of the King's Weight, which of our Weight is four Pounds and two Ounces.

BRITISH
17NO71
MUSEUM

II. SAMUEL CHAP. XVIII.

Abſalom is ſlain by Joab.



II. SAMUEL 18. Verſe 14. 2V. p. 63.

And he took three darts in his hand, and thruſt them through the heart of Abſalom, while he was yet alive in ỹ midſt of the Oak.

excuſed himſelf upon the King's Command, given in the Hearing of the Army. *Joab* not regarding *David*'s Order, which he thought might become a Parent, but not a King, willing to loſe no Time, takes three Darts in his Hand, and going to the Place where *Abſalom* hung, he thruſt them through him, and to make ſure Work, he commanded ten of his Servants to ſmite him. Upon this *Joab*, to prevent further Effuſion of Blood, ſounded a Retreat, which gave *Abſalom*'s Party an Opportunity of returning to their own Homes. Then taking down *Abſalom*'s Body, they threw it into a Pit in the Wood, and laid a great Heap of Stones upon him. And this was the End of this unnatural Rebel, and graceleſs Son of the moſt indulgent Father.

Joab diſpatches away Meſſengers with News of this Victory to *David*, who ſat between the two Gates of the City *Mahanaim* in a doubtful Expectation of the Event of this Battle. The Watchman, who ſtood over the Gate upon the Wall, gave Notice that he ſaw a ſingle Man running. "If he be (*i*) alone, ſays "the King, he brings News." But as the Meſſenger drew nearer, the Watchman diſcoveriug who he was, gave Notice that it was the faithful *Ahimaaz*. Upon which *David* concluded he brought good News. As ſoon as *Ahimaaz* came within Call, he cried out aloud, "All is well." Then coming to the King, "he paid his Duty to him, and ſaid, "Bleſſed be "the Lord thy God, who hath deliver'd up the "Men that lifted their Hand againſt my Lord the "King." The King ſolicitous for his Son, aſked *Ahimaaz* whether the Prince was ſafe. But he unwilling to be the Meſſenger of ill News, told him, That when *Joab* diſpatch'd him and *Cuſhi* away, he ſaw a great Tumult, but knew not the Occaſion of it. He had no ſooner ſpoken but in came *Cuſhi*, who told the whole Story

(*i*) *Alone*. This was a Token that the Meſſenger brought good Tidings, and his Party were employed in purſuit of the Enemy; for if his Party had been worſted, thoſe that fled would have come in Crowds to the City for Refuge.

Story of the Battle, and that *Abſalom* was ſlain. Upon this the King withdrew to his Apartment, and in this mournful (*k*) Exclamation vented his Grief: "O my "Son *Abſalom*, my Son, my Son *Abſalom*, would God I "had died for Thee: O *Abſalom*, my Son, my Son!" The King's exceſſive Grief for *Abſalom* turn'd the Triumph for this Victory into Mourning among the Soldiers, who came ſilently into the City, as if they had been beaten by the Enemy, and fled. *Joab*, a Man of more Courage than Compaſſion, obſerving this, and preſuming upon his Service, went boldly to the King, and in a Manner more neceſſary than decent, rouzed the King from his Grief, and he appeared in publick to the great Satisfaction of his loyal Subjects, who throng'd about him, and congratulated his good Fortune. The Rebels too, having loſt their Mock-King, return to their Duty, and ſtrive who ſhould be forwardeſt to bring back the King; only the Tribe of *Judah*, which was the King's own Family, ſeem'd backward, or at leaſt indifferent, which ſo affected *David*, that he ſent to the two Prieſts, *Zadok* and *Abiathar*, to put them in Mind of their Duty. And to ſoften *Amaſa*, who had been *Abſalom*'s General, he bid them let him know that he was his near Relation, and authorized them to give him Aſſurance that he would make him (*l*) Captain-General of his Forces in the Room of *Joab*.

David, being glad of the Return of the People's Affection to him, carried it ſo obligingly to all, that even the Men of *Judah* melted, and unanimouſly petition'd the King to return with all his Family, and came to *Gilgal* to meet and conduct him over the *Jordan*. In this Number

(*k*) *Exclamation.* It is probable, that not only Paternal Affection moved *David*; but the Senſe of his Son's Rebellion, and of the quick Judgment of God upon him for it, raiſed his Paſſion to ſo high a Pitch.

(*l*) *Captain, &c.* Though *David* concealed his Reſentment, as well as he could, yet *Joab* had by many baſe Acts leſſened himſelf very much in *David*'s Eſteem and Favour; as in the Murder of *Abner* formerly in cool Blood; his killing *Abſalom* now, contrary to the King's expreſs Command, when it was in his Power to have ſaved him, and in his late bold Reproof, and rough Treatment of the King.

ber came that impudent Rebel *Shimei*, who before had curſed the King to his Face, and threw himſelf at his Feet, begging Pardon; which the King, unwilling to eclipſe the publick Joy by puniſhing any one, readily granted, giving him not only his Royal Word, but an Oath to aſſure him of his Life. Among thoſe that came to congratulate the King upon his Return, was the perfidious *Ziba*, attended with his fifteen Sons and twenty Servants, to wait upon *David*, and conduct him Home. As for *Mephiboſheth* he tarried at *Jeruſalem*, where he had continued Mourning for the King's Abſence, and being lame he was forced to wait there till the King came; for *Ziba* had again impoſed upon his innocent Maſter, who had order'd him to ſaddle his Aſs, that he might go to meet the King, but he failed him. Upon which *Mephiboſheth* complained to *David* when he aſked him why he did not go with him when he left *Jeruſalem*: But though he juſtified himſelf from the Calumny of *Ziba*, and the King admitted of his Excuſe, yet he too credulouſly inclined to favour the falſe *Ziba*, making him a Partner with his Maſter. To which unjuſt Sentence *Mephiboſheth* cheerfully ſubmitted, ſaying, "Let him "take all, ſince I am ſo happy to ſee my Lord the "King return in Peace again to his Houſe.

Good old *Barzillai* hearing that the King was upon his Return to *Jeruſalem*, tho' loaded with Years, would come and pay his Duty to him, and ſee him over the *Jordan*. Then offering to take his Leave of him, the King, in Recompence of his former Services, invited him to go with him to *Jeruſalem*, and ſpend the reſt of his Days there; which *Barzillai* modeſtly declining, told the King that he was now, by reaſon of his great Age, paſt the Pleaſures of a Court, and therefore deſir'd that he might retire to his own Eſtate, and ſpend the reſt of his Life in Quiet: But if his Majeſty pleaſed to beſtow any Favour on his Son *Chimham*, it would be the ſame Obligation to him. The King conſents, and, kiſſing *Barzillai*, diſmiſſed him.

At this Time a Quarrel happen'd between the Men of *Iſrael* and the Men of *Judah*, the former thinking the

latter had too great a Share of the King's Favour. Which Misunderstanding was soon improved by a seditious Fellow, named *Sheba*, of the Tribe of *Benjamin*, who from hence took Occasion to proclaim, "We "have no Part in *David*, neither have we any In- "heritance in the Son of *Jesse*: Every Man to his "Tents, O *Israel*." Upon which those Malecontents of *Israel* deserted *David*, and followed *Sheba*: But the Men of *Judah* persisted in their Loyalty, and conducted him to *Jerusalem*; where calling for *Amasa*, he commanded him to get the Army together in three Days, and give him an Account. But *Amasa* exceeding the Time, *David*, to prevent any Miscarriage his Delay might occasion, ordered *Abishai*, with what Men he could get together at so short Warning, to pursue after *Sheba*, and attack him, if he could, before he should get into any Place of Strength. *Abishai* takes his Brother *Joab*, and the Men under his Command with him, and when they were come to the Stone of *Gibeon*, *Amasa* with the Army joined them, and took upon him the Command. This so sower'd *Joab*, who was very malicious and revengeful, that he resolves to put an End to (*m*) *Amasa*'s Command and Life too; which he soon perform'd; for girding his Sword over his Armour very carelesly, but designedly, his Sword dropp'd out of the Scabbard. This he caused to happen as he was within Sight of *Amasa*, whom he was going to meet, and keeping the Sword drawn in his Hand, he went on to salute *Amasa* with all seeming Friendliness; but as soon as he

(*m*) *Amasa's*. *Joab*, who was naturally of a proud and revengeful Spirit, could not bear to see himself superseded in his Command, and by one that had lately headed a rebellious Army against the King, (though it is most likely his own Revenge was the chief Motive that put him upon this base Act) which undoubtedly was the Cause of this tragical End of *Amasa*. From hence therefore Princes may learn how cautious they ought to be in removing their Servants, and that nothing but Merit should be the Ground of their Promotions. And from *Amasa's* Fate let Rebels learn to shun the Reward of their Treason, for, though *David* had forgiven and promoted him to the chief Command of the Army, yet he did it for a politick Reason, which did not in the Eye of God discharge *Amasa's* Guilt, who was doubly a Rebel, and deserved his Fate for flying in the Face of his King and Uncle.

he came within Reach of him, he took him by the Beard, and run him through the Body; upon which *Amaſa* dropp'd down dead, his Bowels coming out at the Wound. *Joab* left *Amaſa* wallowing in his Blood, and with *Abiſhai* purſued *Sheba*, leaving a Servant by *Amaſa*'s Corps to direct the People to follow him.

Sheba in his Flight had gather'd ſome ſmall Force, but not ſufficient to oppoſe the King's Arms; and finding himſelf purſued, he, with his little Army, got into (*n*) *Abel*, where *Joab* beſieged him; and battering the Wall to make a Breach, a Woman of great Senſe and Wiſdom, fearing that *Joab* would carry the Town by Storm, calling to the Beſiegers from the Wall, deſired to ſpeak with the General. *Joab* came within Hearing, and the Woman handſomely addreſſed her ſelf to him, putting him in Mind, That by a long Preſcription of Time it had been a Cuſtom drawn from the (*o*) Law of God to offer Peace when they came before a Town; which he had neglected, and endeavour'd to take the Town, though the People had never offended, but were peaceable loyal Subjects to the King. *Joab* was ſtartled at this, and told her he meant the People no Harm; but that they harbour'd a Rebel, one *Sheba*, whom he demanded; and if they would deliver him up, he would be gone. Upon this the Inhabitants meeting together, agreed to cut off *Sheba*'s Head, and caſt it over the Wall, which they did; and *Joab*, ſounding a Retreat, retired to *Jeruſalem*.

Theſe two Rebellions being thus quieted, *David* reforms his Court: *Joab* is again made Captain-General, *Benaiah* Captain of the Guards, *Adoram* Treaſurer, *Jehoſaphat* Recorder, *Sheva* Secretary of State, *Zadok* and *Abiathar* Prieſts, and one *Ira*, a *Jairite*, was principal Favourite to the King. *David* had an Army of three hundred thouſand Men, who did Duty in Proportion every

(*n*) *Abel.* A City in the Tribe of *Manaſſeh*, called, for Diſtinction-Sake, *Abel-Bethmaachah*, or the Houſe of *Maachah*, from *Maachah*, the Wife of *Machir*, the Father of *Gilead*, 1 *Chron.* 7. 15.

(*o*) *Law.* See *Deut.* 20. 10.

every Month, and were relieved by the ſucceeding Part, till it came to their Turn again, which was once a Year. This was in Time of Peace; but in Time of War they were to be all in Readineſs to ſerve, as Occaſion ſhould (*p*) require.

While *David* had War with the *Philiſtines*, the Enemy's Army incamping in the Valley of *Rephaim*, betwixt *David*'s Camp and *Bethlehem*, and where the *Philiſtines* had a Garriſon, *David*, being very thirſty, longed for Water out of the Well that was by the Gate of *Bethlehem*, and ſaid, "O that ſome Body "would give me of that Water to drink." Three of *David*'s chief Captains hearing this, broke through the *Philiſtines* Camp, and drawing Water out of the Well of *Bethlehem*, they brought it to *David*, who, when he heard with what Hazard it had been purchaſed, would not drink it, but offered it to the Lord.

Towards the End of *David*'s Reign there happen'd a ſevere Famine, which laſted for three Years. The long Continuance of this Famine gave *David* Occaſion to think it did not proceed from any common Cauſe, but from the immediate Hand of God. And therefore inquiring of the Lord for what Reaſon the Land was viſited with this Plague, the Lord anſwered, "It was for the Sin of *Saul* and "his bloody Houſe, becauſe he ſlew the (*q*) *Gi-*
"*beonites.*"

(*p*) *Require.* Of their Order and Courſe of ſerving, with the Names of the principal Commanders, ſee 1 *Chron.* 27. as likewiſe of the Names of the Heads of the Tribes, principal Captains, and moſt renowned Warriors, with a brief Account of ſome of their moſt memorable Exploits in 2 *Sam.* 23. 1 *Chron.* 11.

(*q*) *Gibeonites.* 2 *Sam.* 21. 1. Theſe *Gibeonites* were not of the Children of *Iſrael*, but the Remains of the *Amorites*, who, upon *Joſhua*'s taking Poſſeſſion of the promiſed Land, impoſed upon him and his Counſellors, and cunningly drew the *Iſraelites* into a League with them, which they confirmed by Oath, and by that Means ſaved their Lives. And though this League was fraudulently obtained, yet being ſworn to before the Lord, it could not be violated. And therefore *Joſhua* and the Princes of *Iſrael*, though they otherwiſe puniſhed the *Gibeonites* for deceiving them, yet they kept the League inviolably with them, and would not ſuffer the *Iſraelites* to touch them. Neither was this League violated during the Adminiſtration of the Judges that ſucceeded *Joſhua*, for above three hundred Years, till *Saul*'s Time, who, it ſeems, in his Zeal for the Children of *Iſrael* and

" *beonites.*" *David* finding out the Cauſe of the Famine, ſoon finds a Remedy; for immediately ſending to the *Gibeonites*, to know what Satisfaction they demanded of him, they ſent him Word, that they expected ſeven Perſons of the Race of *Saul* to be delivered to them, that they might hang them before the Lord in *Gibeah*. *David* anſwered their Demand, and ſent them *Saul*'s two Sons, which he had by *Rizpah* his Concubine, and the five Sons of (r) *Merab*, the elder Daughter of *Saul*, who hanged them up in *Gibeah*, as they had declared. *Rizpah* tarried by the Bodies of her dead Sons, to prevent their being torn or defaced by the Birds and Beaſts, which pious Care *David* hearing of, he ordered their Bones, with thoſe of *Jonathan* and *Saul*, to be brought away, and put into the Tomb of *Kiſh*, the Father of *Saul*, at *Zelah*, in the Country of *Benjamin*. After which God ſent them Rain, which produc'd Plenty, and ſhew'd that he had accepted the Atonement which had been made.

Of all the Enemies *Iſrael* had, the *Philiſtines* were the moſt reſtleſs and troubleſome; and notwithſtanding the many Victories the *Iſraelites* had gain'd of them, yet they ſtill recruited, and afreſh invaded them. And now juſt upon the ceaſing of the Famine, *David*, who hoped to injoy ſome Quiet at the End of his Reign, is attacked by the *Philiſtines*, and his People were forced to fight four ſeveral Battles; in the firſt of which

and *Judah* ſlew the poor *Gibeonites*; though when, where, how, or why, this Slaughter was committed, is not particularly ſet down in Scripture, ſo far as I can find. Nor was this a general Slaughter. For *David* had Recourſe to ſome *Gibeonites* to offer them Satisfaction, which ſhews they remained a People. But *Saul* by killing ſome of them had broken the League, and violated the Oath, for which divine Vengeance was come upon *Iſrael* in a general Calamity; For even Kingdoms ſometimes ſuffer for the Tranſgreſſion of Kings: Thus forty Years after *Manaſſeh* was dead, *Judah* ſuffered under *Nebuchadnezzar* for the Sins of *Manaſſeh* their King, 2 *Kings* 24. 3.

(r) *Merab*. *Michal* is put in the Text indeed, 2 *Sam.* 21. 1. and not by Miſtake, as ſome will have it: For *Michal* was not the Wife of *Adriel*, but *Merab*; yet *Michal* brought up thoſe Children which *Merab* had by *Adriel*. And the *Jews* obſerve upon this Occaſion, that whoever brings up a Pupil in his Houſe is in Scripture ſaid to have begotten him.

which he had like to have been kill'd by a *Philiſtine*, whom *Abiſhai* ſlew juſt as he was going to run *David* through. After which *David* went no more into the Army; and the other three Battles were only remarkable for the killing of four Men of *Arapha* of a gigantick Stature. Upon their Death the *Philiſtines* probably were diſcouraged or weaken'd, for there was no more Action between the two Nations during the reſt of *David*'s Reign.

And now *David* being at Leiſure, in a thankful Senſe of God's gracious Favour for the many Deliverances he had beſtowed on him, compoſed that excellent Song of Acknowledgments, Thankſgivings, and Praiſes, which makes the eighteenth Pſalm. But ſtill as the Mercies of the Lord increaſed to *Iſrael*, they advanced in Impiety and Ingratitude, and their King became the Occaſion of their Puniſhment; who being (*s*) moved by a vain Curioſity to know the Strength of the Kingdom, commanded his Generals to go through all the Tribes, and number the People. *Joab* ſaw the Snare, and endeavoured to diſſuade the King; and in a more humble and modeſt Manner than uſual with him, argued how unneceſſary a Thing it was at that Time, when all the People were his, and ready to obey him. *Joab* in this was ſeconded by the reſt of the Commanders; but to no Purpoſe; *David* was obſtinately bent upon it, and would be obeyed.

Joab and the reſt having ſpent above nine Months in traverſing the Country, return to *Jeruſalem*, and bring a Liſt of (*t*) eight hundred Thouſand Men of *Iſrael* fit to bear

(*s*) *Moved.* Libertines and Atheiſts, without Regard to the Error of the Tranſlators, take Occaſion from this Text, 2 *Sam.* 24. 1. to profane the Scriptures, and make God the immediate Author of Evil. Our Tranſlation ſays, That God moved *David* to number the People, though God in that very Place tells that his Anger was kindled againſt *Iſrael* upon that Account; and though the Guilt of it could not be expiated but by the Death of ſeventy Thouſand of the People, who died of the Peſtilence on that Occaſion; and though it is expreſly ſaid, 1 *Chron.* 21. 1. that it was the Devil that moved *David* to that Action. We muſt therefore tranſlate 2 *Sam.* 24. 1. with *Caſtalio*, conform to the Original, *The Anger of the Lord continued to burn againſt* Iſrael, *for David* was moved to ſay, "Go and number the "People.

(*t*) *Eight*, &c. The Account of this Num-

bear Arms, and of five hundred thouſand Men of *Judah*. But this Numbering coſt *David* and his People dear; for no ſooner was the Account given in, but *David* was ſenſible of his Error, which immediately brought him to an Acknowledgment of his Sin, and a Deprecation of it: "I have ſinned greatly, ſays he, "in what I have done. Therefore I beſeech thee, O "Lord, take away the Iniquity of thy Servant; for I "have done very fooliſhly." But now, wherein ſoever the (*v*) Weight of *David*'s Sin lay, the Puniſhment was left to his own Choice; for God ſent the Prophet *Gad* to bid him chooſe Famine, Peſtilence, or War. The Choice was a Favour, but it was hard; which made *David* ſay to the Prophet, "I am in a great "Streight." But knowing the Mercies of God to be many and great, he threw himſelf into the Hands of the Lord, and choſe the Peſtilence; which immediately invaded *Iſrael*, and in three Days Time there died of it ſeventy thouſand. The deſtroying Angel having ſcatter'd the Plague through the Land, was going to ſmite *Jeruſalem* with it; but *David* taking the Blame wholly upon himſelf, pray'd to the Lord rather to puniſh him and his Family, than further afflict the People:

Numbering of the People is differently related: For in 2 *Sam.* 24. 9. the Sum given is eight hundred thouſand valiant Men that drew the Sword in *Iſrael*, and five hundred thouſand in *Judah*. Whereas in 1 *Chron.* 21. 5. the Sum given in for *Iſrael* is eleven hundred thouſand, and for *Judah* but four hundred threeſcore and ten thouſand. So that this latter Account has three hundred thouſand more than the former in *Iſrael*, and thirty thouſand leſs than the former in *Judah*. But it may be conſidered that *Joab*, through a Diſlike of the Undertaking, gave over numbering, and left it unfiniſhed, as appears from 1 *Chron.* 27. 24. which might occaſion the different Accounts, brought in by ſome more fully, and by others more ſparingly.

(*v*) *Weight.* The Nature of *David*'s Sin is not particularly ſet down. But beſides his Preſumption in deſiring to know, that he might glory in the Number and Strength of his People, and his doing it without any Reaſon, but meerly to gratify his own Pleaſure, he is ſuppoſed by ſome to have tranſgreſſed in not raiſing the Lord's Tribute upon the People when they were number'd, according to an expreſs Law, *Exod.* 30. 12, 13. where it was provided, That when the People were number'd they ſhould every Man, from twenty Years old, pay half a Sanctuary Shekel (which is according to the Value of our Money, fifteen Pence) as an Atonement and Ranſom of their Lives, that there might no Plague come among them. Which Money was to be appropriated to the Service of the Tabernacle of the Congregation. But others are of Opinion, that this Tax was not to be raiſed upon every Numbering of the People.

ple: Upon which God commanded the Angel to desist; who receiving this Countermand, stood between the Earth and Heaven, by the Threshing-Floor of *Araunah* the *Jebusite*, and dispatched the Prophet *Gad* to *David*, to command him to build an Altar in *Araunah*'s Threshing-Floor. As *David* was going thither *Araunah* came out to meet him, and hearing his Business complimented him with the Offer of the Threshing-Floor, and the Utensils belonging to it, with the (*w*) Oxen for the Burnt-Offering. But the King refused his kind Offer, declaring he would not make an Offering to God of that which cost him nothing. Therefore *Araunah* setting the Price, *David* gave him for the Threshing-Floor and the Oxen (*x*) fifty Shekels of Silver; and building an Altar there he offered Burnt-Offerings and Peace-Offerings, and called upon the Lord, who answered him by Fire from Heaven upon the Altar; upon which God was appeased, and the Plague ceased.

Now

(*w*) *Oxen.* It may be inquired perhaps by some, what Relation the Oxen had to the Threshing-Floor. To which I answer, That the Ancients used Oxen for the Treading or Threshing out their Grain; and sometimes with the Oxen drew a Wheel over the Corn upon the Floor, by which the Corn was beaten out. The Use of Oxen appears for this Work in the *Mosaick* Law, which commanded that they should not muzzle the Ox when he trod out the Corn, *Deut.* 25. 4. which the Apostle repeats to another Purpose, 1 *Cor.* 9. 9. And that they used to get out the Corn by turning a Wheel about upon it, the Prophet *Isaiah* tells us, *Chap.* 28. 27, 28. where he says, *The Fitches are not threshed with a threshing Instrument, neither is the Cart-Wheel turned about upon the Cummin*; implying that the Cart-Wheel was turned about upon the Grain. Which Custom is thought by some to be alluded to in *Prov.* 20. 26. where the wise King is said to scatter the Wicked by bringing the Wheel over them. The threshing Instruments also mentioned here by *Araunah*, comprehending the Yokes of the Oxen, and the Wheels, with such other Implements as were necessary to fasten the Oxen to the Wheels, would afford much more Wood for the Burnt-Offerings than many Flails could do.

(*x*) *Fifty.* Interpreters are very much puzzled to reconcile 2 *Sam.* 24. 24. where it is said, That *David bought the Threshing-Floor and the Oxen for fifty Shekels of Silver*, with that of 1 *Chron.* 21. 25. where it is said, David *gave* Araunah *for the Place six hundred Shekels of Gold by Weight.* Some think that the Threshing-Floor and Oxen only are meant by the Author of the Book of *Samuel*; but in that of the *Chronicles* we are to understand all the Land and Houses thereabout that did belong to *Araunah*. But this doth not please others, who are of Opinion, that that which gave Occasion to this Contradiction in the Versions was, that the Translators did not consider that the *Hebrew* Words which they have translated *Silver* and *Weight*, do also often signify Money in general, and the Value of any Piece.

Now *David* begins to ſink under the Weight of Years; and his natural Heat being almoſt extinguiſhed, they are forced to ſupply that Defect by artificial Warmth. But that failing, they try another Expedient, and provide a young Virgin to lie with him, thinking by that Means to communicate a more natural Heat to him than that of warm Clothing. This for a while might help him; though *David* was ſo weak that he had no carnal Knowledge of his Bedfellow, whoſe Name was *Abiſhag*.

Adonijah, who was the King's eldeſt Son, being by Courſe of Birth next to *Abſalom*, thinks his Father lives too long, and ambitiouſly aſpires to the Crown before his Time. He was a Prince of beautiful Form, admir'd by all, and ſo indulg'd by his Father that he never contradicted him in any Thing. Theſe Advantages and his own natural Popularity puſhed him on to his Ruin, and the Diſquiet of his Father. His Brother *Abſalom*'s Fate might have been a Warning to him: But Ambition is blind and deaf to all Admonition; for he imitates him in his Equipage, providing himſelf with Chariots, Horſemen, and a Guard of fifty Footmen, as *Abſalom* had done. In order to the carrying on his ambitious Deſign he conſults *Joab* and *Abiathar*, whom he gain'd to his Intereſt, and who incouraged him in his Rebellion, adviſing him to make a publick Entertainment, to get as many to ſide with him as he could by that popular Method. Accordingly he invited all the King's Sons (except *Solomon*) and all the Men of *Judah*, (except *Nathan* the Prophet, *Benaiah* Captain of the Guards, and the Officers of the Army, who, with *Zadok* the other High-Prieſt, were not for him.) The Deſign was, that when they had feaſted well, and made the People merry, they ſhould proclaim *Adonijah* King.

Nathan the Prophet having Notice of this Conſpiracy, acquainted *Bathſheba* with it, and adviſed her for her own and her Son *Solomon*'s Security to communicate it to the King, and claim his Promiſe of *Solomon*'s Succeſſion.

ceſſion to the Crown, which he had given her upon Oath. *Bathſheba* thus inſtructed, went to the King, and having acquainted him with *Adonijah*'s Proceedings, deſired him to nominate a Succeſſor according to his Oath. Whilſt ſhe was talking with the King, *Nathan* came in, and confirmed what ſhe ſaid. Then *David* calling for *Bathſheba*, who had withdrawn upon *Nathan*'s coming in, he declared *Solomon* his Succeſſor; and ſending for *Zadok* and *Benaiah*, he commanded them all to mount *Solomon* on the Mule himſelf uſed to ride on, and to conduct him to *Gihon*, where *Nathan* and *Zadok* ſhould anoint him King, and then to ſound the Trumpet and ſay, "God ſave King *Solomon*." After this to bring him back to ſit on the Throne, that he might reign over *Iſrael* and *Judah*. This was immediately perform'd, the People of *Jeruſalem* approving of the Choice by their loud Shouts and Acclamations of Joy.

Adonijah and his Party having by this Time done feaſting at *Enrogel*, they were juſt upon the Point of proclaiming him King, when they were ſurprized with the Sound of the Trumpet, and the Shouts of the People that attended *Solomon*. And while *Joab* was conſidering what ſhould be the Meaning of this Noiſe, in came *Jonathan*, the Son of *Abiathar*, and told them that *David* had made *Solomon* King, and that he had confirmed the Succeſſion to him in the Preſence of the Court. This ſo ſtartled *Adonijah* and his Gueſts, that they roſe up in a Fright, and fled to ſhift for themſelves. *Adonijah* fled to the Altar for Refuge, where he remain'd till he had an Aſſurance from *Solomon* that he would not put him to Death. *Solomon* promiſed him his Life; but aſſured him that if he ever attempted any thing againſt him for the future he ſhould die. Upon this *Adonijah* quitted the Altar, and was conducted to the King's Preſence, where bowing himſelf to *Solomon* in Token of Thankfulneſs for his Life, and Acknowledgment of his Sovereignty, he was diſmiſſed, and permitted to go to his Houſe without Reſtraint.

David

I. CHRONICLES CHAP. XXIII.

David makes Solomon King.

2V. p. 74.

I. CHRONICLES 23. Verse 1.

So when David was old & full of days, he made Solomon his Son King over Israel &c.

BRITISH
17NO71
MUSEUM

David now ſenſibly finding his Strength decay, order'd all the Princes of *Iſrael*, and Officers of his Court and Army to be aſſembled, whom he acquainted with his Deſign of building a Temple, and that he had provided Materials for the Work; but that God had forbidden him, and appointed *Solomon*, whom he had choſen King, to undertake and finiſh it. Then exhorting them all, and particularly his Son, to ſerve God, he gave *Solomon* the Model of the Temple, with all the Apartments and Offices, as he had received it by the Spirit: Likewiſe the Courſes of Attendance of the Prieſts and Levites, and the Manner of the Veſſels and Utenſils of Service in the Houſe of the Lord. Then he deliver'd to him by Weight the Gold and Silver which he had been long gathering, and appropriated to this Uſe, with particular Direction how to apply it. And incouraging *Solomon* to go on chearfully, he told him God would aſſiſt him in this great Work, and that all the Princes and People would be at his Command: To whom upon that Account he addreſſed himſelf, wiſhing them to conſider, that *Solomon* his Son, whom the Lord had choſen to that Work, was but young and tender, and the Work was great; for the Houſe which he was to build was not for Man, but for the Lord God. Then acquainting them, that beſides the Materials of Metal, Wood, and Stone, he had given of his own proper Goods (*y*) three Thouſand Talents of Gold, and (*z*) ſeven Thouſand Talents of refined Silver, he invited the People to a voluntary Contribution; who very readily offered for the Service of God (*a*) five Thouſand Talents of Gold, and (*b*) ten Thouſand Pieces, and (*c*) ten Thouſand Talents of Silver, and eighteen Thouſand Talents of Braſs, and one hundred Thou-

(*y*) *Three*, &c. Which amount to thirteen Millions, and five hundred thouſand Pounds.

(*z*) *Seven*, &c. Which amount to two Millions, ſix hundred twenty and five Thouſand Pounds.

(*a*) *Five*, &c. Five Thouſand Talents come to two and twenty Millions, and five hundred Thouſand Pounds.

(*b*) *Ten*, &c. That is, ten Thouſand Drachma's, which, at fifteen Shillings a piece, come to ſeven Thouſand and five Hundred Pounds.

(*c*) *Ten*, &c. Which amount to three Millions, ſeven hundred and fifty Thouſand Pounds.

Thouſand Talents of Iron, beſides precious Stones. All which they offered freely; which ſo pleaſed *David*, that he in a holy Rapture ſung a Hymn of Praiſes and Prayer to the Lord before all the People. Which having ended, he exhorted them to bleſs the Lord their God; which they did, bowing their Heads, and worſhipping the Lord, and then did Reverence to the King.

The next Day they offer'd a prodigious Sacrifice to the Lord, conſiſting of a Thouſand Bullocks, a Thouſand Rams, a Thouſand Lambs, with their Drink-Offerings, feaſting and making publick Rejoycings before the Lord: In the midſt of which Feſtivity they a ſecond Time proclaimed *Solomon* King, anointing him to be their Governor, and *Zadok* to be chief Prieſt. Then *Solomon* ſat on the Throne of the Lord as (*d*) King, all *Iſrael* obeying him. And now *David* finding his End approaching, he called for his Son *Solomon*, and gave him his laſt Charge, which was, to be ſteady in his Duty to God; and deſcending to ſome particular Affairs relating to the State, he obliged him to do Juſtice on *Joab*, who had (*e*) treated him ill, and treacherouſly murdered the two Generals *Abner* and *Amaſa* in cold Blood. Then reflecting upon the impudent Profaneneſs of *Shimei* in curſing him when he was on his way to *Mahanaim*, he charged him in his Diſcretion to take (*f*) Vengeance on him: But

(*d*) *King.* That is, as *Co-Rex* with his Father during the ſhort Remainder of his Father's Life; for it does not appear that *David* reſigned his Scepter till he reſigned his Breath.

(*e*) *Treated him*, &c. Probably referring to his killing *Abſalom* contrary to his expreſs Command, and ſpeaking ſo boldly to him afterwards.

(*f*) *Vengeance.* This Direction of *David* to his Son *Solomon* concerning *Shimei* may to ſome ſeem too ſevere, becauſe he had before, upon *Shimei's* Submiſſion, granted him his Life. But it will not prove ſo, if we conſider that *Shimei's* Offence was as much againſt *God* as againſt *David*; for God's Law was expreſs, *Exod.* 22. 28. *Thou ſhalt not curſe the Ruler of thy People.* Now *David* was not only the Ruler of the People, but God's Anointed, a King of his immediate Choice, whom he had raiſed up to fight his Battles, and to execute his Judgment upon *Saul* and his Houſe for his Diſobedience. This *Shimei* knew; and therefore in railing at, and curſing *David*, calling him bloody Man, and that with particular Reſpect to the Blood of *Saul's* Houſe, 2 *Sam.* 16. 8. he blaſphemed God, who had taken the Kingdom from *Saul*, and given it to *David*. And although

But in grateful Remembrance of good *Barzillai*'s Service, in furniſhing him with Proviſions when he was in Diſtreſs, he charged *Solomon* to be kind to his Sons, and let them eat at his Table. Having ended his Advice to his Son, he prayed to God for him, in which (*g*) Prayer he made a Kind of Prophetick Declaration of the flouriſhing Greatneſs, Proſperity, Peace, and Juſtice of *Solomon*'s Reign. Thus this great Prince, having reigned forty Years over *Iſrael*, ſeven in *Hebron*, and three and thirty in *Jeruſalem*, died at the Age of Seventy and a Half, and was buried in that Part of the City which he had taken from the *Jebuſites*, from him called the City of *David*.

David being dead, (*h*) *Solomon* is immediately put into peaceable Poſſeſſion of his Father's Kingdom. But he had not been long ſeated on the Throne before an unhappy Occaſion offer'd, which put him upon taking off his Brother *Adonijah*; who, whether with a Deſign to ſtir up new Troubles, as was ſuſpected, (for he had in his Father's Life-time aſpired to the Crown) or whether only taken with the Charms of *Abiſhag*, the beautiful *Shunamite*, his Father's Concubinary Wife, but untouch'd by him, applied himſelf to *Bathſheba*, the Queen-Mother, to prevail with the King to give him *Abiſhag* to Wife. The Queen promiſed him her beſt Indeavours, and went directly to the King about it; who being ſtartled at ſuch an unexpected Requeſt, and

although God was pleaſed to give *David* Leave to ſhew his own Condeſcenſion and Clemency in forgiving *Shimei*'s perſonal Offence againſt him, 2 *Sam.* 19. 23. yet he would not ſo paſs by the Sin againſt himſelf. And therefore he both ſtirred up *David* to commit the Puniſhment to his Son and Succeſſor *Solomon*, and gave *Solomon* Wiſdom ſo to adjuſt the Puniſhment, that *Shimei* might have eſcaped the ſevereſt Part of it, if he had not brought it upon himſelf by a new Tranſgreſſion in breaking his Oath afterwards.

(*g*) *Prayer.* This Prayer, in ſome Reſpects, was typical of the Reign of Chriſt. It takes up the Place of the ſeventy ſecond Pſalm, and the laſt Words of it ſpeak it to be the laſt Prayer or Pſalm that *David* made, 2 *Sam.* 23, 1, *&c.*

(*h*) *Solomon.* Though *Solomon* was but a young Man when he came to the Crown, yet that he was married ſome Time before, appears by the Age of his Son *Rehoboam*: For *Rehoboam* was one and forty Years old, 2 *Chron.* 12. 13. when he began to reign, which was immediately after his Father's Death, who reigned but forty Years, 1 *Kings* 11. 42. So that *Solomon* had a Son a Year old when he began to reign.

and ſuſpecting that (*i*) *Adonijah*, *Abiathar*, and *Joab*, were ingaged in a new Conſpiracy againſt him, he reſolves upon *Adonijah*'s Death, and ſends *Benaiah*, the Captain of his Guards, to diſpatch him. And to ſecure himſelf of the other two, he baniſhed *Abiathar* into his own Country, forbidding him to exerciſe the Prieſtly Function. *Joab* hearing this, was ſenſible of approaching Vengeance, therefore hoping for Protection from the Holineſs of the Place, he took Sanctuary in the Tabernacle of the Lord at the Foot of the Altar, and refuſing to come out at the King's Command, *Benaiah* was order'd to kill him (*k*) there. *Abiathar* being removed from the Office of High-Prieſt, *Zadok* ſucceeds him, as *Benaiah* did *Joab* in the Command of the Army.

Shimei had Reaſon to expect ſome ſevere Puniſhment, conſidering theſe Proceedings againſt the Faction; and when *Solomon* ſent for him, he might well conclude it was to receive Sentence: But to his great Surprize his Doom was changed into a Lenity beyond his Deſert; for he was only made a Priſoner at large in *Jeruſalem*, for which with great Joy he thanked the King, and retired to his Houſe. Three Years he kept within the Bounds of his Confinement, but at laſt he tranſgreſſed; for going after ſome Slaves of his that were fled to *Achiſh* King of *Gath*, *Solomon* had Notice of it, and upon his Return put him to Death.

The Heads of the Faction thus removed, *Solomon* looking on himſelf more ſafe, aſſembled all his Officers and Chiefs of *Iſrael*, and with them went to the (*l*) High-Place that was at *Gibeon*, where he offered a thouſand

(*i*) *Adonijah.* See 1 *Kings* 2. 22.

(*k*) *There.* Beſides *Joab*'s Treaſon in ſiding with *Adonijah*, he was doubly guilty of Murder in the premeditated Aſſaſſinations of *Abner* and *Amaſa*; for which it was lawful to take the Murderer from God's Altar, and ſlay him. *Exod.* 21. 14.

(*l*) *High-Place.* Though *David* had brought up the Ark of God from *Kirjath-jearim* to *Jeruſalem*, where he had pitched a Tent for it; yet the Tabernacle of the Congregation of God, which *Moſes* the Servant of the Lord had made in the Wilderneſs, and the brazen Altar that *Bezaleel* had made, remained ſtill at *Gibeon*.

BRITISH
17NO71
MUSEUM

I. KINGS CHAP. III.

Solomons wise judgment.

I. KINGS 3. Verse 16. 2 V. p. 79.

Then came there two women, that were harlots, unto the King and stood before him.

thouſand Burnt-Offerings upon the brazen Altar before the Lord; with which the Lord was ſo pleaſed that he appeared to *Solomon* in a Dream that Night, and bid him aſk what he ſhould give him. Whereupon *Solomon*, having firſt recognized the Bleſſings God had beſtowed on his Father *David*, with great Humility depreciating his own Ability to govern ſo great a Nation, begged of God Knowledge and Wiſdom to inable him to diſcharge ſo great a Truſt. This Requeſt of *Solomon*'s ſo pleaſed the Lord, that, beſides his Petition for Wiſdom, he told him he ſhould exceed all the Kings before or after him in Royal Pomp and Magnificence, aſſuring him at the ſame Time, That if he would obſerve his Commands, he would, beſides the vaſt Accumulations of Wealth and Honour, beſtow the additional Bleſſing of Length of Days to enjoy them. *Solomon* awaking from his Sleep was ſenſible that he had had a Viſion; and going to *Jeruſalem* he preſented himſelf before the Ark of the Covenant, and offered Peace-Offerings before the Lord, and feaſted all his Servants.

It was not long e'er an Opportunity offered for *Solomon* to exerciſe his Wiſdom; which was thus: Two Women living by themſelves in the ſame Houſe, had been each of them deliver'd of a Child, and one of them had over-laid her Child. She who found the dead Child in the Bed accuſed the other that ſhe had taken away her living Child, and left the dead one in the Place of it. The other perſiſted in it, that the live Child was hers. *Solomon*, to find out the true Mother of the living Child, commanded it to be cut in two, and to give one half to each of them. The Mother of the living hearing this, begged the King to give the Child to the pretended Mother, rather than kill it: But the other cried, "Let it be neither thine nor mine, but let it "be divided." By this *Solomon* diſcovered the true Mother, and ordered the living Infant to be given to her whoſe Tenderneſs and Compaſſion ſufficiently demonſtrated her to be ſo. This wiſe Determination gained him great Reverence and Reſpect of his Subjects; and the

Reputation of his Wiſdom ſpread ſo far, that People came from all Parts to conſult him. But beſides his admirable Adminiſtration of Juſtice, and the accurate and exact Oeconomy of his Family, he gave other Inſtances of his Wiſdom in his Works; for he compoſed three thouſand (*m*) Proverbs, a thouſand and five Poems, and ſeveral Treatiſes of natural Philoſophy.

Solomon had now began to make (*n*) Alliances with his Neighbours, taking the King of *Egypt*'s Daughter to Wife, whom he brought into the Citadel, which *David* had built on the Top of Mount *Sion*, till he had erected not only his own Houſe, but the Houſe of the Lord, and the Wall round the City; but afterwards he built an Houſe for his Queen. And now being at Leiſure, he remember'd the Charge his Father had given him about building the Temple. *Hiram*, King of *Tyre*, his Father *David*'s old Friend, having at this Time ſent Ambaſſadors to congratulate his Acceſſion to the Crown, he returns his Compliment in another Ambaſſy; and deſiring that the ancient Amity between the two Crowns might be continued, he intreats him to furniſh him with Servants to fell Timber, whom he will pay at a certain Price. *Hiram*, over-joyed that ſo wiſe a Prince as *Solomon* ſucceeded his old Friend *David*, ſends a very agreeable Anſwer back, aſſuring him of all the Aſſiſtance he could give, either in the Performances of his Subjects, or any Product of his Country. Having received this Anſwer, *Solomon* cauſed a (*o*) Muſter to be made of all his Workmen that were Strangers, which amounted to two hundred and thirteen thouſand and three hundred Men: He appointed ſeventy thouſand of theſe to bear Burdens, a hundred and ten thouſand to hew Timber and Stone, and the other three thouſand three hundred

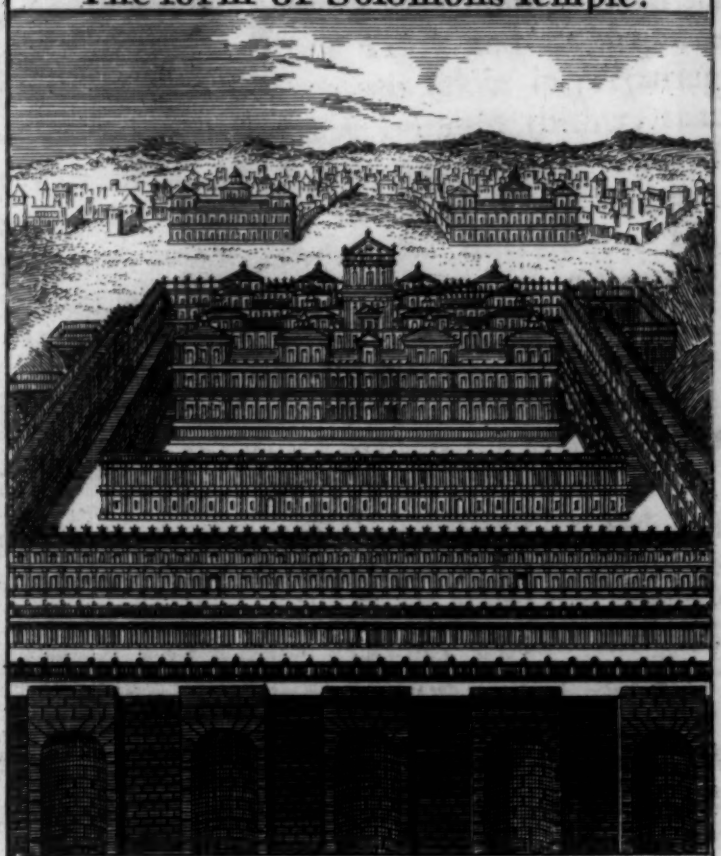
(*m*) *Proverbs.* Moſt of theſe are thought to have been loſt in the Captivity.

(*n*) *Alliances.* *Solomon* had married an *Ammoniti ſh* Woman before he was King, who we may ſuppoſe was a Proſelyte to the *Jewiſh* Religion, or elſe his Father *David* would not have allowed it. So now, having made Affinity with *Vaphres*, King of *Egypt*, he took his Daughter to Wife, who, it is likely, was a Proſelyte alſo, becauſe it is ſaid preſently after, 1 *Kings* 3. 3. *That* Solomon *loved the Lord, and walked in the Statutes of* David *his Father.*

(*o*) *Muſter.* See 1 *Kings* 5.

I. KINGS CHAP. VI.

The form of Solomons Temple.



I. KINGS 6. Verſe 2.

And ye house which king Solomon built for ye Lord, ye length thereof threescore cubits, ye breath twenty, & ye height thereof 30 cubits.

Vol. 2. p. 80

BRITISH
17NO71
MUSEUM

hundred to be Overſeers of the Work. Beſides theſe he raiſed thirty thouſand of his own People, whom he ſent to *Lebanon* to work with the King of *Tyre*'s Men. And now all Things being in a Readineſs, on the ſecond Day of the ſecond Month, in the fourth Year of the Reign of King *Solomon*, the Temple was begun in Mount (*o*) *Moriah*, and in his eleventh Year, in the eighth Month, it was finiſh'd in all its Parts; ſo that it was ſeven Years and ſix Months in Building. And ſuch Care was taken in preparing the Materials before they were brought thither, that there was neither Hammer nor Ax, nor any Tool of Iron, heard in it, while it was in building. It was ſixty Cubits long, twenty broad, and thirty high. The Porch was twenty Cubits in Length, and ten in Breadth, running out before the Front of the Temple. He built about it on the Out-ſide three Stories, with Stairs to go up to them. Beſides the Front-Gate, there was one in the Right-ſide. The Roof was raiſed five Cubits. All the Timber-work was of Cedar. The Walls were of ſquare Stone, wainſcotted with Cedar from the Top to the Bottom. The Sanctuary was ſeparated from the reſt of the Temple by a Cedar Skreen, adorn'd with Carving, which ſtood twenty Cubits from the End of the Structure. The Inſide of the Sanctuary was covered with Plates of Gold, in the Midſt of which ſtood the Ark. *Solomon* had order'd two Cherubims of Olive-Wood to be made, and cover'd with Gold, ten Cubits high, and their Wings five Cubits long: They ſtood upright, and ſtretched out their Wings; one Wing of each Cherubim touched the Wall, one on each Side, and the other two met in the Midſt of the Sanctuary, over the Ark. There were two Doors to go into the Sanctuary. The Porch was adorn'd with a Braſs Pillar on each Side, eighteen Cubits high. In the Court he made a large round Braſs Baſon, five Cubits

(*o*) *Moriah*. The Foundation of the Temple was laid in this Place, where the Lord had appeared to *David*, and in the very Place that *David* had prepared in the Threſhing-Floor of *Araunah* the *Jebuſite*; and where *Abraham* long before had been directed by God to offer up his Son *Iſaac*, *Gen.* 22. 2.

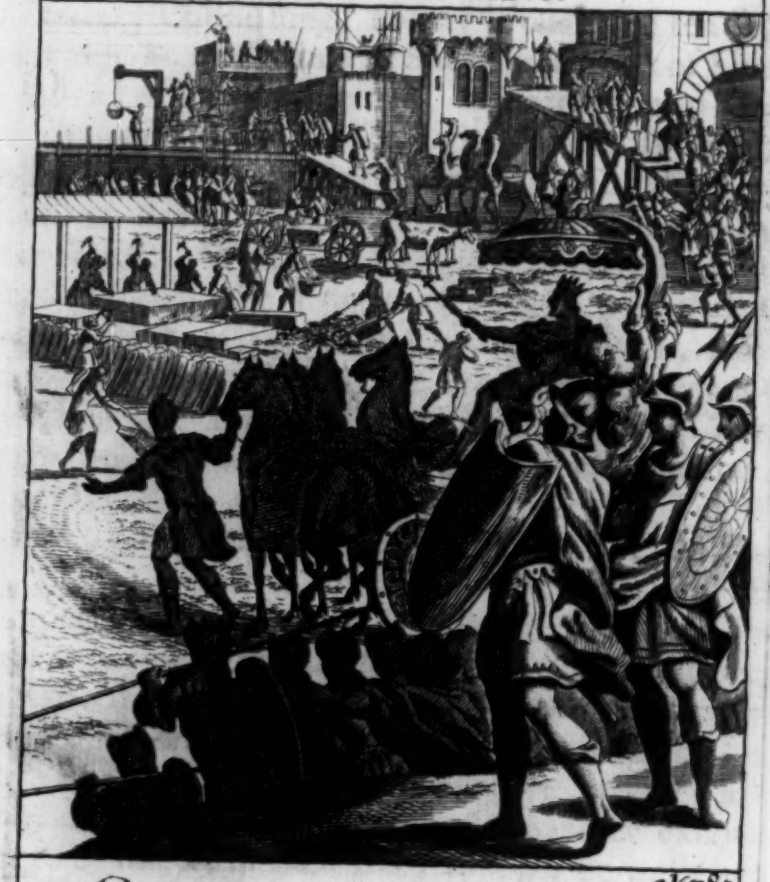
bits high, and of ten Cubits Diameter, which ſtood upon twelve Oxen of Braſs, reſting on ten Baſes, each of which had four Wheels. This great Baſon was called a Sea: Beſides which, there were ten Lavers of Braſs four Cubits high, each ſtanding on ten Baſes. The ſame Things were in the Temple as had been in the Tabernacle, the Ark with the Propitiatory, and the Altar of Frankincenſe in the Sanctuary. The Altar of Sacrifice which *Solomon* made was larger than the old one, twenty Cubits long, twenty broad, and ten high. The Table he made for the Shew-bread was of Gold; and inſtead of one Candleſtick, he made five of Gold. The Cenſers, all the Veſſels and Inſtruments for ſacrificing, were of Gold; the Kettles, Cauldrons and Baſons, of Braſs. All which Work was made by a *Tyrian* Artiſt. When the Temple was finiſh'd, all the Elders of *Iſrael*, the Princes of the Tribes, and the Heads of the Families of the Children of *Iſrael*, aſſembled at *Jeruſalem* to convey the Ark of the Covenant into the Temple. The Prieſts and *Levites* (whoſe Charge it was) took up the Ark, with the Tabernacle and all the holy Veſſels, and bringing them to the Temple, diſpoſed them in their reſpective Places. Then they, with all the Officers, ſinging an Hymn, with their Trumpets and other muſical Inſtruments, the Cloud filled the Houſe of the Lord. Which *Solomon* obſerving, took Occaſion from thence to infer, that the Lord had taken Poſſeſſion of the Place. Then turning his Face about, he *(p)* pray'd for and bleſſed the People; after which, addreſſing himſelf to the People, he exhorted them to be ſincere in their Duty to God, to walk in his Statutes, and keep his Commandments. Having finiſh'd his Prayer and Bleſſing, he, and all the People with him, offer'd Sacrifices before the Lord; and the Lord, to ſhew his Acceptance of *Solomon*'s Prayer, ſent Fire from Heaven, which conſumed the Burnt-Offering and the Sacrifices. The Feaſt of the Dedication of the Temple was kept ſeven Days ſucceſſively; during which

(p) *Pray'd.* See this Prayer in 2 *Chron.* 6.

BRITISH
17NO71
MUSEUM

II. CHRONICLES CHAP. VIII.

Solomon builds Cities.



II. CHRONICLES 8. Verse 4. 2 V. p. 83.

And he built Tadmor in y wilderneſs, and all the ſtore cities, which he built in Hamath.

which *Solomon* offer'd two and twenty thouſand Oxen, and a hundred and twenty thouſand Sheep.

Solomon having thus finiſh'd and dedicated the Houſe of the Lord, built a ſtately Palace for himſelf and his Queen, which was (*q*) thirteen Years in building; beſides ſeveral other magnificent Edifices, and ſtately Cities, which he rebuilt and fortify'd. In all which Undertakings the King of *Tyre* was very ſerviceable to him, ſupplying him with Money, Men and Ships, to procure and fetch Materials from his own and other Countries: In requital of which, *Solomon* gave him twenty Cities in the Land of (*r*) *Galilee*; which *Hiram*, out of Diſlike of them, not Generoſity, reſtored again, and *Solomon* planted Colonies of the *Iſraelites* in them.

Now did *Solomon* experience the fulfilling of that gracious (*s*) Promiſe God had made him, That becauſe he had not aſk'd Riches or Honour, but only Wiſdom, that he might the better ſerve the Lord, and govern the People, God gave him both Wiſdom, Riches and Honour; in which he excelled all the Kings of the Earth: For as they all ſought to *Solomon* for Inſtruction from his prudent Adminiſtration, they came not empty-handed, paying him a yearly Tribute of Silver, Gold, Veſtments, Armour, Spices, Horſes, Mules, *&c.* And among the many royal Perſons, whom the Fame of his Wiſdom and Grandeur drew to his Court, the Queen of *Sheba* was one; who, having heard much of *Solomon*'s Wiſdom, came to try his Skill in reſolving difficult Queſtions, attended with a very great Train; and having made a royal Preſent to the King, ſhe conferred with him, and propoſed ſeveral Enigmatical Queſtions to him, to which he gave her ſuch ſatisfactory Anſwers, that ſhe was amazed at the Profoundneſs of

(*q*) *Thirteen.* This was longer in building than the Temple, becauſe *Solomon* had all the Materials to provide for building his own Houſe, which his Father had provided for the building of the Temple.

(*r*) *Galilee.* This Country bordering upon *Tyre* is reckon'd by *Tremellius* and *Junius* not a Part of the Holy Land; and for that Reaſon perhaps is called *Galilee* of the *Gentiles*, *Matt.* 4. 15.

(*s*) *Promiſe.* See 1 *Kings* 3. 12, 13.

of his Judgment. But when ſhe had viewed the Temple, and the King's Palace, and conſider'd the Oeconomy of his Houſhold, ſhe was convinced that Fame had ſpoke truly; and breaking into Admiration and Praiſe, ſhe ſaid; "Happy are thoſe that attend "Thee, and continually hear thy Wiſdom: And "bleſſed be the Lord thy God, who delighteth in "Thee, to ſet Thee on the Throne of *Iſrael*: Becauſe "the Lord loved *Iſrael*, to eſtabliſh them for ever, "therefore did he make Thee King over them, to do "Judgment and Juſtice." The Queen of *Sheba* having thus gratify'd her Curioſity in converſing with the wiſeſt of Kings, took her Leave of *Solomon*, and return'd laden with a royal Preſent, and fill'd with Admiration of his Wiſdom and Grandeur. And indeed the Magnificence of his Court, particularly of his Table, exceeded all the Princes of the World before or ſince his Time: For his daily Proviſion was thirty (*t*) Meaſures of fine Flour, and ſixty of Meal, ten Stall-fed Oxen, twenty Oxen out of the Paſtures, an hundred Sheep, beſides Harts, Roebucks, Fallow-Deer, and fatted Fowl. In his Stables he had (*v*) four thouſand Stalls for Horſes, Chariots in proportion, and twelve thouſand Horſemen. Add to theſe the great Plenty of Gold, which was ſo common, that Silver was of little Value; for not only the Veſſels of his Houſe were of Gold, but he made two hundred large Targets

(*t*) *Meaſures.* They are called in our Margin *Cors.* And the *Hebrew Cor* being computed by *Godwin* in his *Moſes* and *Aaron*, *l.* 6. *c.* 9. *p.* 290. to contain five Buſhels and five Gallons, the thirty *Cors* of fine Flour make an hundred ſixty-eight Buſhels, and ſix Gallons. According to which Computation, the ſixty *Cors* of Meal muſt make three hundred thirty-ſeven Buſhels, and four Gallons: Both Sorts, Flour and Meal, five hundred and ſix Buſhels, and two Gallons.

(*v*) *Four thouſand.* Thro' a Miſtake crept into the Original by the Negligence of Tranſcribers, it is ſaid, 1 *Kings* 4. 26. that *Solomon* had forty thouſand Stalls of Horſes for Chariots. For *Ezra* relating the ſame Hiſtory, mentions only four thouſand Stalls: And ſuppoſe that *Solomon* had four Horſes to every Chariot, (tho' Chariots of War had commonly but two) every Horſe muſt at leaſt have had three or four Stalls; he having in all but a thouſand and four hundred Chariots, 1 *Kings* 10. 26. and 2 *Chron.* 1. 14. But this is altogether improbable, and contrary to the common Cuſtom, which does not allow ſeveral Stalls for one Horſe, but on the contrary, ſeveral Horſes for one Stall.

Targets of Gold, and as many ſmall ones. He had an Ivory Throne cover'd with Gold, with ſix Steps to go up to it, and on the Sides of it were twelve little Lions. In ſhort, no Prince's Reign was more peaceable, plentiful and happy, till he ungratefully neglected the Laws of God, upon the Performance of which, the Promiſes of the Lord were conditionally founded. Theſe he violated by giving Way to his looſe and ungovernable Paſſion; for he not only gave himſelf up to the wanton Imbraces of many Women, but ſtrange Women; ſuch as were not *Iſraelites* by Nature or Profeſſion, but Strangers to the Covenant, being of idolatrous Nations, with whom the Lord had expreſly (*w*) prohibited *Iſrael* in general, and their King in particular, to contract Marriage. And ſo unbounded was his Luſt, that he had no leſs than ſeven hundred Wives, and three hundred Concubines, who ſoon depraved and ſeduced him to worſhip ſtrange Gods, as (*x*) *Aſhtaroth* the Goddeſs of the *Sidonians*, (*y*) *Moloch* the God of the *Ammonites*, and (*z*) *Chamos* the God of the *Moabites*.

This Apoſtacy and Ingratitude of *Solomon* ſo provoked the Lord, that as a Puniſhment for this his Sin he (*a*) declared to him, he would leave to his Son but one

(*w*) *Prohibited.* See *Deut.* 17. 17.

(*x*) *Aſhtaroth.* Fathers, and from them Commentators, differ very much about the Name and Nation to which this Goddeſs is appropriated. *Aſhtaroth* is, no doubt, a *Syrian* Word, and ſignifies Sheep, particularly Ewes, when their Dugs are turgid, and give Milk; and from the Fecundity of thoſe Creatures, which in *Syria* breed a long Time, the *Tyrians* and *Sidonians* framed the Notion of a Deity, which they called *Aſtrate*; and muſt, without diſpute, be the *Venus* of the *Syrians*; which *Cicero*, in his third Book *De Natura Deorum*, confirms; *The Fourth Goddeſs*, ſaith he, *is* Venus, *who was conceived at* Tyre, *and is called* Aſtrate.

(*y*) *Moloch.* The Word, both in the *Hebrew* and *Æthiopick*, ſignifies King, and was the God of the *Ammonites.* This Idol was a large Statue made hollow, into which, ſome ſay, they put their Children and burnt them; others, that they put the Children into the Arms of the Statue, and then ſet Fire to the combuſtible Matter within it. But be the Manner of ſacrificing Children to this Idol how it will, it is certain they offer'd Children to him by Fire, 2 *Kings* 23. 10. *Jer.* 22. 35. *Pſal.* 105. 37, 38.

(*z*) *Chamos.* This was the God *Bacchus.*

(*a*) *Declared.* Probably by the Prophet *Ahijah*, who is mention'd 1 *Kings* 11. 29. Thus we ſee how dangerous Temptations, Proſperity, and Plenty are; but above all the exceſſive Love of Women, which, as a wiſe Man ſays, is inſuperable,

one Tribe to govern; and to make him ſenſible of the Danger of his Diſobedience, he raiſed up ſeveral Enemies to diſturb his Peace, which he injoy'd without Interruption ſo long as he ſerv'd the Lord. The firſt was *Hadad*, of the royal Blood of *Edom*, who having fled from *Joab* when he ravag'd the Country, and put the Male Children to Death, eſcaped to *Pharaoh* King of *Egypt*, and married his Siſter *Taphneh*, returning into his own Country after the Death of *David*, from whence he gave *Iſrael* great and frequent Diſturbances. Beſides *Hadad*, God ſtirred up another Enemy to *Solomon* in the Perſon of *Rezon* the Son of *Eliadab*; who, flying from his Lord *Hadadezor* King of *Zobah*, had gather'd a great Number of Men, over whom he made himſelf Captain, and ſeizing on *Damaſcus* reign'd there as King of *Syria*, and infeſted *Iſrael* all the Time of *Solomon*'s declining Reign. But the moſt dangerous Enemy of all was *Jeroboam* the Son of *Nebat*, an *Ephrathite* of *Zereda*, a Subject of *Solomon*'s, and whom he, for the great Abilities of the Man, made Ruler over the Houſe of *Joſeph*. Him God ſingled out to be a Scourge to the Houſe of *Solomon* by particular Appointment: For ſending the Prophet *Ahijah* to him, they met in a Field, where *Ahijah* told *Jeroboam*, that God had appointed him *Solomon*'s Succeſſor over ten of the twelve Tribes; but, in Conſideration of *David*'s Piety, he would not do this in *Solomon*'s Time. Then he aſſured *Jeroboam*, if he would ſerve the Lord, as he required, that his Family ſhould be eſtabliſh'd in the Government of *Iſrael*; but that he would reſerve one intire Tribe for *David*'s ſake.

Tho' this Matter was concerted with ſo much Privacy between the Prophet and *Jeroboam* in the Field, yet *Solomon* ſoon got Notice of it, and laid out to take *Jeroboam*; but he made his Eſcape to *Shiſhak* King of *Egypt*, where he remained till the Death of *Solomon*, who

ſuperable, when we once let looſe the Reins to our Paſſion; for the valiant *Samſon*, the holy *David*, and the wiſe *Solomon*, were captivated by them.

who having reign'd *(b)* forty Years, died, and was buried in the City of *David*.

Upon this his Son *Rehoboam* went to *Shechem*, to which Place he ſummoned all *Iſrael* to make him King. But the People having laboured under ſome Taxes in King *Solomon*'s Time, before they would conſent to proclaim *Rehoboam*, deſired a Redreſs of that Grievance: And to incourage their Addreſs, they ſent for *Jeroboam* out of *Egypt*, thinking thereby to awe *Rehoboam* into Compliance with their Deſire. But he was far from anſwering their End, putting them off for three Days; in which Time he conſulted his Father's Counſellors, Men of Years and Experience, who adviſed him by all Means to comply with the People in this; for it would certainly engage them to his Intereſt for ever. The haughy Prince cannot approve of this Counſel, but demands the more juvenil Opinion of young unexperienc'd Men, more fit Companions for his Pleaſures, than the weighty Emergencies of State. Theſe young Politicians adviſe him to deſpiſe thoſe doating Counſellors, and inſtead of redreſſing, to increaſe their Grievances. The People finding no Hopes of Abatement of their Taxes, ten Tribes of them immediately revolted from *Rehoboam*; and when he ſent *Adoram*, the Collector of his Tribe, to gather the Money, they fell upon and ſtoned him to Death. *Rehoboam*, too late ſenſible of his Error, conſults his own Safety,

(*b*) *Forty.* For the reſt of the Acts and Wiſdom of *Solomon*, of which, no Doubt, many and great Inſtances muſt occur in the forty Years Reign of ſo great and wiſe a Prince, we are, in 1 *Kings* 11. 43. referred to the *Book of the Acts of* Solomon: A Book queſtionleſs loſt, with other excellent Pieces of his. And in 2 *Chron.* 9. 29. for a further Account of the Acts of *Solomon*, we are referred to the Book of *Nathan* the Prophet, to the Prophecy of *Ahijah*, and to the Viſions of *Iddo* the Seer: None of which are now extant, at leaſt under thoſe Titles. As to the latter End of *Solomon*'s Reign there are various Opinions. That ſeems the moſt charitable, which concludes he repented in his old Age, returned to God, and humbling himſelf before the Lord, wrote his Book called *Eccleſiaſtes*, or the *Preacher*, as an Acknowledgment of his own Apoſtacy; a Warning or Admonition to all others to beware of, and reſiſt the Vanities of the World. As to his Age, notwithſtanding the Variety of Opinions about it, he was fifty-eight Years old when he died, coming to the Crown at eighteen, and reigning forty Years.

Safety, and repairing to his Chariot, haſtens to *Jeruſalem*. In the mean time thoſe ten Tribes, which had revolted from the (*c*) Houſe of *David*, calling *Jeroboam* to them, created him King. And thus was that great and goodly Kingdom almoſt in its Infancy ſplit into two (*d*) unequal Parts.

Rehoboam being return'd to *Jeruſalem*, began to think of a Revenge for the Affront offer'd to himſelf in the Perſon of his Collector *Adoram*, and thinking to reduce theſe Rebels by Force of Arms, he muſter'd up an Army of a hundred and fourſcore thouſand good Soldiers: But when he was upon his March, the Word of God came to *Shemajah*, the Man of God, to prevent a civil War, which was juſt ready to break out, telling the People of *Benjamin* and *Judah*, it was God's Will that the Kingdom ſhould be ſo divided, and in his Name commanded them to return to their Homes: Which Meſſage they obey'd, and every Man went peaceably to his own Houſe, inſtead of going againſt *Jeroboam*. After which each King fortifies his Country as well as he can; but after different Manners. For *Rehoboam* the firſt three Years ſerv'd the Lord, as *David* and *Solomon* had done in the beſt of their Time: But *Jeroboam*, fearing leſt the Kingdom might again ſubmit to the Houſe of *David*, if his Subjects went to offer at *Jeruſalem*, as was (*e*) preſcribed by the Law, forbid

(*c*) *Houſe, &c.* The ten Tribes that revolted were afterwards, in Diſtinction from the Houſe of *David*, called by the Name of *Iſrael*.

(*d*) *Unequal.* This muſt be underſtood by a *Synecdoche*, the greater Part on either Side being taken for the Whole: For ſome of the Tribes, in drawing the Lots of their Poſſeſſions, being intermixed with others (as *Manaſſeh* had divers Towns in *Iſſachar* and in *Aſher*, *Joſhua* 17. 11. and *Simeon's* Inheritance was within that of the Tribe of *Judah*, *Joſh.* 19. 1.) ſuch of the *Iſraelites* as dwelt in the Cities of *Judah* continued their Subjection to *Rehoboam*, 1 *Kings* 12. 17. and perhaps ſome Part of the Tribe of *Benjamin*, bordering upon ſome of the other Tribes that fell away to *Jeroboam*, might go along with their Neighbours, and take him for their King. Which might give Ground for that Saying in 2 *Kings* 12. 20. There was none (that is, no intire Tribe) that follow'd the Houſe of *David*, but the Tribe of *Judah* only: For otherwiſe we find all along, that *Benjamin* (that is, the main Body of that Tribe) adhered to the Houſe of *David* in Conjunction with the Tribe of *Judah*, 2 *Kings* 12. 23. and in other Places.

(*e*) *Preſcribed.* All the Males of *Iſrael* were to appear before the Lord three Times a Year, in the Place which he ſhould

forbid them to repair thither; and to keep them from an Excuſe of want of Worſhip, he immediately furniſh'd them with Gods, ſetting up two Golden Calves with Altars belonging to them; and, for the better Conveniency, he placed one in *Bethel*, which was the Southern Part of the Country; and the other in *Dan*, which was the Northern Part. He likewiſe built a Temple, wherein he had Altars for Idolatry, and Idol Prieſts of the meaneſt Sort of People, and thruſt out the Prieſts and *Levites*, not ſuffering them to execute their Office to the Lord. Upon which they all retired to *Jeruſalem*; and as many of other Tribes, as had any Regard for the Worſhip of the God of *Iſrael*, follow'd them, to the great ſtrengthning of *Rehoboam*, and weakning of *Jeroboam*.

Now *Jeroboam* ſeeing his Intereſt decline, inſtituted a Feaſt on the (*f*) fifteenth Day of the eighth Month at *Bethel*, where he appear'd in Perſon; and ſtanding by his new erected Altar, a (*g*) Man of God, who came from *Judah* (*h*) foretold him, that the ſame Altar by which he ſtood ſhould be one Day deſtroy'd by a Child born of the Houſe of *David*, *Joſiah* by Name; and added, as a Proof of the Truth of his Prediction, that it ſhould immediately be ſplit. *Jeroboam*, incens'd at this Freedom of Speech againſt his new Religion and Altar, ſtretch'd out his Hand over the Altar, and called to ſome of his People to ſeize the Prophet;

ſhould chooſe; which was now at *Jeruſalem*, the Metropolis and royal Seat of *Rehoboam*'s Kingdom.

(*f*) *Fifteenth.* Whereas God had appointed the Feaſt of Tabernacles to begin on the fifteenth Day of the ſeventh Month, *Lev.* 23. 34. *Jeroboam* appointed his on the fifteenth Day of the eighth Month, probably with this Deſign, that the People of *Judah*, their own Feaſt being over a Month before at *Jeruſalem*, might have Opportunity to come to his, if their Curioſity ſhould incline them.

(*g*) *Man, &c.* *Joſephus*, St. *Jerom*, and others, would fain have this Man of God to be *Iddo*, that wrote the Acts of *Solomon*, 2 *Chron.* 9. 29. But this is very unlikely; for, beſides the Variation of the Name, which they mangle very much to make it like *Iddo*, the Circumſtance of Time will not allow this Prophet Time enough to write the Acts of *Solomon*, by Reaſon of his Death ſo ſoon after by the Lion. Beſides, the *Iddo*, that wrote the Acts of *Solomon*, lived at leaſt ſeventeen Years after *Solomon*; for it's ſaid, 2 *Chron.* 13. 22. that he wrote the Acts of *Abijah* King of *Judah*.

(*h*) *Foretold.* This was propheſied three hundred and fifty Years before it came to paſs.

Prophet; for which Profaneneſs his Hand withered, and the Altar ſplit aſunder. *Jeroboam* was fatally ſenſible of his Impiety, and deſired the Prophet to pray to God to reſtore him his Hand; which the Prophet did, and he recovered his Hand. Upon this *Jeroboam* invited him to dine with him, and offered him a Reward; both which he refuſed, urging the Command of the Lord to the contrary; for he was forbid to eat or drink in that Country, and commanded to return another Way. But tho' he declined *Jeroboam*'s Invitation, yet his eaſy Credulity betrayed him to his Ruin; for an old Prophet, being informed by his Sons which Way he took, ſaddled his Aſs, and overtaking him, invited him back, aſſuring him that he had Inſtructions ſo to do from God; and notwithſtanding the Man of God urged the Commands of the Lord to the contrary, yet he at laſt prevailed with him, and went to his Houſe and refreſhed himſelf. After which taking his Leave he went on his Way; but he ſoon paid dear for his Diſobedience, for a Lion met him and ſlew him, and afterwards ſtood by him, (*i*) preying neither upon him nor his Aſs. The Report of this was ſoon carried to the old Prophet, who rode to the Place, and brought the Body back and buried it in his own Sepulchre.

Notwithſtanding the viſible Judgment upon *Jeroboam*'s Hand, the ſplitting of the Altar, and the (*k*) Death of the Man of God, yet he obſtinately perſiſted in his Idolatry. Nor was his Rival *Rehoboam* much behind him in Iniquity; for after his three Years good Reign, he degenerated ſo fouly, that he and the People exceeded all that went before them, for they built them high Places, Images and Groves on every Hill, and under every Tree; and, to add to all their Wickedneſs, the abominable Sin of Sodomy was crept in

(*i*) *Preying.* The Lion's not eating the Body, nor tearing the Aſs, was an Argument, that this was not an accidental Thing, and that the Lion did not kill the Man for Hunger.

(*k*) *Death.* By the Text in 1 *Kings* 13. 33. where it is ſaid, *After this Thing* Jeroboam *turned not from his evil Ways*, it is plain that *Jeroboam* knew of the Calamity that befel the Man of God.

I. KINGS CHAP. XIII.

Jeroboams hand withers.

I. KINGS 13. Verse 4. 2 V. p. 90.

And his hand which he put forth against him, dried up so that he could not pull it in again to him.

BRITISH
17NO71
MUSEUM

in amongſt them. Such crying Sins as theſe provoked the Lord to chaſtize them, which he did by *Shiſhak* King of *Egypt*, who in the fifth Year of *Rehoboam*'s Reign invaded *Judah* and *Benjamin* with a vaſt Army, conſiſting of twelve hundred Chariots of War, threeſcore thouſand Horſe, and an innumerable Company of Foot, compoſed of ſeveral Nations. *Shiſhak*, having ravaged the Country, and taken in the fortified Towns, approached *Jeruſalem*; which put *Rehoboam* and the People into a great Conſternation; to whom the Prophet *Shemajah* addreſſing himſelf told them, it was a Judgment of God upon them for their Diſobedience and Apoſtacy, and that he would deliver them into the Hand of the King of *Egypt*, to make them ſenſible of the Difference between ſerving the Lord, and ſerving earthly Princes. But upon their Submiſſion, the Prophet, to comfort them, told them, that God had remitted Part of their Puniſhment, for he would not utterly deſtroy them, but that they ſhould be Tributaries to *Shiſhak:* Who entered *Jeruſalem*, plunder'd the Temple and Palace of all the rich Furniture and Moveables, and carried off all that was valuable of the Inhabitants. In this Depredation they took away the Golden Shields which *Solomon* made, in the Room of which *Rehoboam* made Shields of Braſs.

Whilſt *Rehoboam* and his People were thus viſited for their Idolatry, *Jeroboam* found his Puniſhment in his Sin, whom God touched in the moſt tender Part; for young *Abijah* his Son, a hopeful Prince, falling ſick, his Father, ſolicitous to know the Event, ſends his Wife to the Prophet *Ahijah* to conſult with him, but order'd her to diſguiſe her ſelf, ſo as the Prophet might not know who ſhe or the Child was. She obeys, and taking a Preſent with her, went to the Houſe of the Prophet, who being by God admoniſhed of her coming, was prepared to give her an Anſwer. As ſoon as ſhe approach'd *Ahijah*, he told her, he knew who ſhe was, and the Errand ſhe came about. Then he declared to her the heavy Sentence God had denounced againſt

againſt her Huſband and his Family, which ſhould terminate in the utter Extirpation of them, but begin with the Death of the Child about whom ſhe came to inquire: And that the Idolatry of her Huſband had brought this Judgment upon them all. With this doleful Meſſage *Jeroboam*'s Wife returned to *Tirzah*, which was then the Royal City, and the Moment ſhe enter'd the Palace, the Child died.

Rehoboam reigned in *Judah* twelve Years after the plundering and ſubjecting of *Jeruſalem* by *Shiſhak*, and died in the ſeventeenth Year of his Reign, and fifty-eighth of his Age, leaving his beloved Son *(l) Abiam* his Succeſſor; who began his Reign in *Judah* in the eighteenth Year of *Jeroboam* King of *Iſrael*. *Abiam* was an active Prince, and of a martial Spirit; and reſolving to end the long Diſpute between the two Kingdoms of *Judah* and *Iſrael*, he raiſed an Army of four hundred thouſand Men. *Jeroboam*, whoſe Dominions were of a larger Extent, intending to over-power *Abiam* with Numbers, raiſed an Army of eight hundred thouſand Men; whom *Abiam* reſolves to ingage, notwithſtanding the great Inequality of two to one. Juſt before the Battle, *Abiam*, in a long *(m)* Oration, expoſtulated with the *Iſraelitiſh* Army the Injuſtice of their Cauſe, in revolting from his Father *Rehoboam*; which, whilſt he was doing, *Jeroboam*, to obtain a compleat and eaſy Victory, ſurrounded *Abiam* and his Army; which when the Men of *Judah* ſaw, they addreſs'd themſelves in Prayer to the Lord for Succeſs, and the Prieſts ſounding the Trumpets, and the Soldiers giving a great Shout, they charged the *Iſraelites* ſo bravely, that they ſoon made them give Way, and in the whole Action put five hundred thouſand of them to the Sword. *Abiam* improves his Victory, and purſues *Jeroboam*, from whom he took many conſiderable Places of Strength, which ſo weaken'd *Jeroboam*, that he was never afterwards able to oppoſe *Abiam*; who by this and other ſucceſsful

(l) *Abiam.* So he is called 1 *Kings* 15. 1. but in 2 *Chron.* 13. he is called *Abijah.*
(m) *Oration.* See 2 *Chron.* 13. 5.

BRITISH
17NO71
MUSEUM

II. CHRONICES CHAP. XIV.

Asa overcomes the Ethiopians.

II. CHRONICLES 14. Verse 15. 2 V. p. 93.

And they smote also Tents of cattle, and carried away sheep & camels in abundance, & returned to Jerusalem.

ceſsful Atchievements grew very great and powerful; but his Reign was ſhort, for he reigned but three Years.

Abiam is ſucceeded by his Son *Aſa*, a Prince of great Piety and Virtue, who came peaceably to the Throne, and reigning quietly for the firſt ten Years, reform'd many Abuſes of the former Reigns, expelling the Sodomites, breaking down Idols, and demoliſhing their Altars in all the Cities of *Judah*; and reſtoring the ſacred Veſſels of Gold and Silver to the Temple, he compelled *Judah* to ſeek the Lord God of their Fathers, and to keep his Law. In this Time of Peace *Aſa* built many Cities, and fortified others, for the Security and Strength of his Kingdom; but after theſe ten peaceable Years, *Zera*, King of *Ethiopia*, threatens *Judah* with an Army of ten hundred thouſand Men, and a great Number of armed Chariots. *Aſa* was not unprovided; for he immediately raiſed five hundred and eighty thouſand Men to oppoſe him; but ſeeing himſelf ſo overmatch'd by the Enemy, he applied to the Lord for Succour, in an humble Confidence, ſaying, "Lord, it is nothing with "Thee to help, whether with many, or with them "that have no Power. Help us, O Lord our God, "for we rely on Thee, and in thy Name we go againſt "this Multitude. O Lord, Thou art our God, let "not Man prevail againſt Thee." So acceptable was this ſhort, but hearty Prayer of King *Aſa*, that he routed the *Ethiopians*, purſuing them to *Gerar*; where he gave them a total Overthrow, and plunder'd the Country round about *Gerar:* After which he return'd to *Jeruſalem* with the Spoil of the Enemy.

Upon *Aſa*'s Triumphant Entry into *Jeruſalem*, God, to incourage him to perſevere in his Duty, ſends *Azariah* the Prophet to admoniſh him of the Neceſſity of his continuing in his Service, and to aſſure him of his Care and Protection, ſo long as he ſerv'd him, but no longer. Upon which *Aſa* made a thorough Reformation, not only demoliſhing the Idols, which ſtill remain'd in *Judah* and *Benjamin*, but in the conquer'd Countries; and repairing the Altar before the Porch of the

the Temple, he ſummon'd not only the Natives, but all Strangers that were among them, to join in Devotion with him; where they offer'd of the Spoil that they had taken ſeven hundred Oxen, and ſeven thouſand Sheep; ingaging in a Covenant at the ſame Time, that whoſoever ſhould forſake the true Worſhip of the Lord ſhould be put to Death. This they confirm'd by Oath, which God accepted, and gave them Reſt.

Affairs going on thus ſucceſsfully in *Judah*, conſiderable Changes happen'd among the *Iſraelites:* For *Jeroboam* did not long ſurvive the Defeat *Abiam* gave him, but died in the firſt or ſecond Year of *Aſa*'s Reign, leaving his Son *Nadab*, who ſucceeded him both in his Kingdom and his Sins: He having ſcarce compleated two Years, was ſlain by *Baaſha* at the Siege of *Gibbethon*, a Town belonging to the Tribe of *Dan*, but then in Poſſeſſion of the *Philiſtines*. *Baaſha* thus poſſeſs'd of the *Iſraelitiſh* Throne, to ſecure himſelf, makes it his chief Buſineſs to extirpate *Jeroboam*'s Family, which he ſoon perform'd, not leaving one alive, as the Prophet *Abijah* had foretold to *Jeroboam*'s Wife. And tho' *Jeroboam*'s Idolatry was the Cauſe of his Ruin, yet *Baaſha* in that imitates him; and, to prevent a total Defection of his Subjects, who from all Quarters of *Iſrael* revolt to *Aſa* upon the Reformation he had begun in *Judah*, with an armed Force went and built *Ramah*, and fortify'd it, keeping a good Garriſon in it, to prevent the *Iſraelites* running over to *Judah*.

Aſa having hitherto obey'd the Lord, and made a thorough Reformation in his Kingdom, at laſt makes a fatal falſe Step; for not thinking himſelf ſtrong enough to encounter *Baaſha*, inſtead of applying to God, as he had done in former Diſtreſſes, he ſacrilegiouſly takes all the Silver and Gold that was in the Temple, and in his own Exchequer, and ſends it for a Preſent to *Benhadad* King of *Syria*, requeſting his Aſſiſtance againſt *Baaſha*. *Benhadad*, tempted with ſo rich a Preſent, immediately attacks ſeveral Cities of *Iſrael* with ſuch Succeſs, that *Baaſha* was forc'd to quit his new Deſign

of

of fortifying his Frontiers towards *Judah*, to defend the other Parts of his Kingdom; of which *Aſa* taking Advantage, he marches to *Ramah*, which he demoliſhes, and with the Materials of it builds two Cities in his own Dominions, called *Geba* and *Mizpah*. But whilſt he was buſied in ſecuring himſelf by his own Politicks, without any Regard to the Providence of God, which had hitherto ſupported him, the Lord ſent *Hanani* the Prophet to him, who putting him in mind of the many and great Deliverances he had received from the Mercy of God, and reproaching him with his Diffidence in applying to the King of *Syria*, inſtead of God, he tells him, the reſt of his Reign ſhall be ſpent in War. *Aſa*, who had hitherto been attended with a conſtant Series of Succeſs, could not bear this Reprof; and, to be reveng'd of the Prophet, puts him in Priſon.

About the ſame Time *Jehu*, the Son of this *Hanani* the Prophet, was ſent by the Lord to *Baaſha*, upon the ſame Errand, but with a ſeverer Doom. For after having reproach'd him with the Sin of Idolatry, and following the Steps of *Jeroboam*, he told him the Lord would cut off him and his Poſterity.

(*n*) *Baaſha* dying in the Six and twentieth Year of King *Aſa*, his Son *Elah* ſucceeded him; who, being an impious

(*n*) *Baaſha*. Here the Series of Hiſtory grows intricate; and it has puzzled the greateſt Wits to reconcile the Difficulty. *Scaliger* follows the Series of the Kings of *Judah* according to the Time mention'd in the Holy Scriptures, without any Regard to the comparing of it with the Reigns of the Kings of *Iſrael*. It's probable that *Baaſha* did not live long after *Jehu* the Prophet had denounc'd the Judgment againſt him. He is ſaid to have ſlept with his Fathers, and *Elah* his Son to have ſucceeded him in the Six and Twentieth Year of *Aſa* King of *Judah*, 1 *Kings* 16. 6, and 8. Yet *Baaſha*'s Expedition againſt *Aſa*, in order to build *Ramah*, is ſaid to be in the Six and thirtieth Year of the Reign of *Aſa*, 2 *Chron.* 16. 1. *Junius* and *Tremellius*, to reconcile this Difference, would have that Six and thirtieth Year to relate, not to *Aſa*'s Reign, but to the Date of the Kingdom of *Judah*, from the Diviſion of the Kingdom of *Iſrael*, at *Rehoboam*'s coming to the Crown, and to be but the fourteenth Year of the Reign of *Aſa*. But that cannot be, ſince this Expedition of *Baaſha*, for the Building of *Ramah*, was ſome Time after *Aſa* had defeated the King of *Ethiopia*; for the Prophet *Hanani* reproach'd *Aſa* for forgetting the Deliverance God had given him from that King, when he deſired Help of *Benhadad* King of *Syria* againſt *Baaſha*. And yet the Defeat of the *Ethiopians*, or at leaſt the Covenant for Reformation, which *Judah* thereupon entred

impious and debauch'd Prince, was, in the ſecond Year of his Reign, aſſaſſinated, as he was carouſing in his Steward's Houſe, by *Zimri*, Captain of Part of his Cavalry; who uſurp'd the Kingdom, and extirpated *Baaſha*'s Family, not ſparing any of his Kindred or Friends. At this Time the Army was incamp'd before *Gibbethon*, which was in the Poſſeſſion of the *Philiſtines*; and the News of *Zimri*'s Conſpiracy and *Elah*'s Death being brought to the Camp, the Army proclaim'd *Omri*, the General, King; who raiſing the Siege of *Gibbethon*, march'd directly to *Tirzah*, the Royal City, and there beſieged *Zimri*; who, not able to defend the Place, and deſpairing of Succour, retir'd to the Palace, and burnt both it and himſelf.

Zimri having thus put an End to his ſhort Reign (which laſted but ſeven Days) the People of *Iſrael* were divided, ſome following *Tibni* the Son of *Ginath* to make him King, and others adhering to (*o*) *Omri*, who in Time prevailed, and reigned; but in Wickedneſs outdid all his Predeceſſors, making Laws to bind the People to imitate him, which were afterwards called *Omri*'s (*p*) Statutes. There is nothing memorable of him, beſides his buying the Hill *Samaria* of *Shemer* for two Talents of Silver, on which Hill he built the City, which from *Shemer* he called *Samaria*, and was afterwards the Metropolis of the *Iſraelitiſh* Kingdom.

Ahab

tred into, is expreſly placed in the third Month of the fifteenth Year of King *Aſa*'s Reign. So that that Six and thirtieth Year, in which *Baaſha* is ſaid to go up to build *Ramah* (and which ſeems to have been a good while after the Reformation Covenant, made in *Aſa*'s fifteenth Year) can by no good Computation be made to be the fourteenth Year of *Aſa*'s Reign. In ſhort, the Occaſion of this Difference muſt proceed from the Miſtake of ſome Tranſcriber, which alone can reconcile it, as is the Caſe in many other Places.

(*o*) *Omri*. He is ſaid to have begun his Reign over *Iſrael* in the One and thirtieth Year of *Aſa* King of *Judah*, and to have reigned twelve Years; and his Son *Ahab* to have ſucceeded him in the Eight and thirtieth Year of *Aſa*; which cannot be, unleſs *Omri*'s twelve Years be computed from *Elah*'s Death, and take in the Time, wherein *Tibni* and *Omri* were Competitors for the Crown, which is ſuppoſed to have been four Years. Which Way of Reckoning will come near the Matter.

(*p*) *Statutes*. See *Micah* 6. 16.

I. KINGS CHAP. XVI.

Zimri burns himself in the kings house.

I. KINGS 16. Verse 18. 2 *V.p.96.*

When Zimri saw that ꝺ city was taken that he went into ꝺ palace of ꝺ kings house and burnt ꝺ kings house over him w.th fire & died;

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1 KINGS CHAP. XVII.

Elijah is fed by the Ravens.

1 KINGS 17. Verse 6.

2V. p. 97.

And the ravens brought him bread & flesh in ỹ morning, & bread & flesh in ỹ evening, and he drank of the brook.

Ahab ſucceeded his Father *Omri* in the eight and thirtieth Year of *Aſa* King of *Judah*. He reigned two and twenty Years over *Iſrael* in *Samaria*, and did exceed all his Predeceſſors in Wickedneſs. For he not only walked in the Sins of *Jeroboam*; but, to aggravate his Crimes, married *Jezebel* the Daughter of *Eth-baal* King of *Zidon*; by which he introduc'd all Manner of Idolatry among the *Iſraelites*; building a Temple for *Baal* in *Samaria*, and erecting an Altar there, he ſerved *Baal* and worſhipped him, and made a Grove for Idols. Theſe Abominations provok'd the Lord to ſend *Elijah* the *Tiſhbite* to him to denounce a Judgment againſt *Iſrael*; telling him, that for (*q*) three Years there ſhould be no Rain nor Dew upon his Country. *Elijah* having deliver'd his Meſſage by God's Order, retires out of the Reach of the Famine, (which upon this Drought muſt inſue) and the incenſed King, to the Brook *Cherith*, where the Prophet is fed Morning and Evening with Bread and Fleſh by Ravens; but the Brook drying, he removes by God's Appointment to a Widow Woman at *Sarepta*, a Town belonging to the *Zidonians*: Where he was no ſooner come, but he met the Widow at the Entrance of the Place gathering Sticks, of whom he deſir'd a Draught of Water, which ſhe readily went to fetch, but as ſhe was going, he deſir'd her to bring him a Morſel of Bread. The Widow told him, ſhe had but a ſmall Quantity of Flower, and a little Oil, and was come out of the Town to pick up ſome Sticks, to bake that Flower, that ſhe and her Son might eat their laſt Meal. *Elijah* bid her not fear, but make him a little Cake, and bake it on the Embers, and afterwards make for her ſelf and Son, aſſuring her, that the Flower and Oil ſhould not fail, till God ſhould ſend Rain upon the Earth. The poor Woman made no Diſpute, but did as he bid her; and ſhe and her Family liv'd upon this little Store many Days.

During

(*q*) *Three, &c.* That is, three Years and ſix Months; for ſo, both our Saviour in St. *Luke* 4. 25. and the Apoſtle St. *James* 5. 17. reckon the Time.

During *Elijah*'s Stay at this Woman's Houſe, her Son fell ſick and died, whom the Prophet miraculouſly brought to Life again; which convinc'd the Woman that he was a Prophet.

The Drought continued, as *Elijah* had foretold, which occaſion'd a great Famine; the third Year the Lord commanded *Elijah* to appear before *Ahab*, for he told him he would ſend Rain; whereupon *Elijah* ſet forward. At this Time *Ahab* and his Steward *Obadiah* (who was a Man that fear'd the Lord, and ſhew'd it in ſaving a hundred Prophets, whom *Jezebel* would have murder'd) dividing the Land between them, went two ſeveral Ways to ſeek for Graſs to preſerve the Mules and Horſes. Providence ſo order'd it, that *Obadiah* met *Elijah*, and knowing him, did him Reverence, and with Joy ſaid, "Art thou my Lord *Elijah?*" He reply'd, "I am: "Now therefore go tell thy Lord, that *Elijah* is here." *Obadiah* having regard to *Elijah*'s Safety, and unwilling to deliver him up to *Ahab*, who had cauſed Search to be made for him; and beſides, being afraid, that when he ſhould have given an Account of him, he might vaniſh, and then the King, inrag'd that he could not find the Prophet, might put him to Death, would have excus'd himſelf from going on that Errand: But *Elijah* aſſuring him, that he would appear the ſame Day before *Ahab*, he went and told him; who immediately came out to meet *Elijah*, and inſtead of ſaluting him, upbraided him with troubling *Iſrael*. *Elijah* anſwer'd, that not he, but *Ahab* and his Family had troubled *Iſrael*; and that the Calamity they had ſuffer'd had befallen them for having forſaken the Law of the Lord, and following *Baal*. "Now therefore, ſays he, to make it ap- "pear, Who has troubled *Iſrael*, aſſemble the People of "*Iſrael* at Mount *Carmel*, and bring thither the four hun- "dred and fifty Prophets of *Baal*, and the four hundred "Prophets of the Groves, whom *Jezebel* feeds at her "Table." When they were all aſſembled, *Elijah* propos'd to *Baal*'s Prieſts to have two Bullocks brought, that they ſhould lay one of them upon Wood, without putting

I. KINGS CHAP. XVIII.

Obadiah feeds a hundred Prophets.

I. KINGS 18. Verse 4. 21. p. 98.

For it was so, when Jezebel cut off the prophets of the LORD, *that Obadiah took an hundred prophets, & hid them &c.*

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I. KINGS CHAP. XVIII.

Fire from heaven consumes Elijahs sacrifice.

I. KINGS 18. Verse 37.

V. p. 99.

Hear me, O Lord, *hear me, that this people may know that thou art the* Lord God — *Then the fire of the* Lord *fell, & consumed* etc.

putting any Fire under it; and that he would do the like by his; that they ſhould then call upon their Gods, and he would call upon the Name of the Lord; and that the Deity, which ſhould make it appear he had heard their Prayers, by conſuming the Sacrifice with Fire, ſhould be own'd as God. This they agreed to, and *Baal*'s Prieſts call'd upon their God till Noon, but to no Purpoſe. Then *Elijah*, out of a holy Indignation, began to mock them, ſaying, "Cry louder yet, perhaps your "God *Baal* is talking to ſome Body, or on a Journey, "or perhaps he is aſleep, and wants to be waked." Theſe falſe Prieſts, hoping ſtill for an Anſwer from their God, cried yet louder; and, finding that did not do, (*r*) cut themſelves with Knives and Lancets, till the Blood came.

Elijah, having allowed them ſufficient Time, invited the People to draw near him, and taking twelve Stones, according to the Number of the Tribes, he repair'd the Altar of the Lord, which had been broken down, he laid the Bullock on the Wood, and pour'd Water on the Sacrifice, the Wood and the Altar, three Times, to ſhew there was no Colluſion by concealing any Fire, and to render the expected Miracle more conſpicuous and inconteſtable. All Things being thus diſpoſed, and the Time of offering the Evening Sacrifice being come, *Elijah* drew near to the Altar, and ſaid, "Lord God of "*Abraham*, *Iſaac* and *Jacob*, ſhew this Day, that thou "art the God of *Iſrael*, that I am thy Servant, and that "it is by thy Command that I have done this Thing. "Hear me, O Lord, hear me, that theſe People may "underſtand, that thou art the Lord God, and that "their Hearts may be converted from their Idols unto "Thee." He had no ſooner done ſpeaking, but the Fire of the Lord fell, and conſumed not only the Burnt-Offer-

(*r*) *Cut, &c.* This was the Manner of the Heathens anciently by which they expreſs'd extreme Sorrow, which God had poſitively forbidden his People to imitate, *Levit.* 19. 28. and *Deut.* 14. 1.

Offering, but the Wood and Stones, the very Duſt, and the Water in the Trench about the Altar. The People ſeeing this Miracle, in Admiration and Acknowledgment of it fell on their Faces, and own'd, that the God of *Elijah* was the true God. Upon this *Elijah* order'd them to ſecure the Prieſts of *Baal*, and cauſing them to be brought to the Brook *Kiſhon*, had them all put to Death.

Elijah having thus convinc'd the People of the omnipotent Power of the Lord, and done Execution on the falſe Prieſts, adviſ'd *Ahab* to eat and drink without fear of waſting his Proviſions, for there was Rain coming, which would ſoon produce more. Then going up to Mount *Carmel*, he bid his Servant go and look towards the Sea; the Servant went ſeven Times, and the ſeventh he brought him back Word, that he ſaw a very little Cloud riſe out of the Sea like a Man's Hand. Upon which he bid him go to *Ahab*, and adviſe him to get ready his Chariot, and haſte home, leſt he ſhould be taken in the Rain. *Ahab* perceiving the Sky over-caſt, makes the beſt of his Way to *Jezreel*; and *Elijah* having girded his Veſt about him, ran before *Ahab*; who immediately related to *Jezebel* his Queen all that *Elijah* had done, and particularly how he had occaſion'd the Death of the Prophets. This ſo inrag'd *Jezebel*, that ſhe proteſted by her Gods, *Elijah* ſhould not ſurvive them longer than the next Day. He hearing this, takes the Hint, and withdraws out of *Ahab*'s Dominions to *Beerſheba* in *Judah*; where leaving his Servant he went two Days Journey into the Wilderneſs, and being weary, he ſat down at the Foot of a Juniper-Tree, and wiſhing to die, he fell aſleep. He had not long ſlept, but an Angel waked him, bidding him riſe and eat. Whereupon awaking, he found a Cake of Bread, and a Pot of Water; of which having eaten and drank, he laid himſelf down to ſleep again: But the Angel ſoon waked him, and bid him eat again, for he had a long Journey to take. He did accordingly, and went through the Strength

of

I. KINGS CHAP. XIX.

Elijah comforted by an Angel.

I. KINGS 19. Verse 5.

2 K. p. 100.

And as he lay and slept under a juniper tree, behold then an angel touched him, and said unto him, Arise and eat.

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of that Meat (*s*) forty Days and forty Nights to *Horeb* the Mount of God. There it was the Lord appeared to him, and having by ſeveral Emblems of the Wind rending the Rocks, the Earthquake and the Fire, made him ſenſible of his Power, he diſmiſs'd him to go and anoint *Hazael* King of *Syria*, *Jehu* King of *Iſrael*, and *Eliſha* to be Prophet in his own Room; aſſuring him he had reſerv'd to himſelf ſeven thouſand Men in *Iſrael*, who had not paid Adoration to *Baal*.

Elijah on his way met *Eliſha* at Plough; and as he paſſed by him, he threw his (*t*) Mantle upon him. *Eliſha*, who knew the Meaning of this, followed *Elijah*, and deſired that he might take his Leave of his Parents. But *Elijah* giving him a ſhort Anſwer, ſaid, "Go, re-"turn, knoweſt thou what I have done to thee?" Thereupon *Eliſha* turning back from him in haſte ſlew two of the Oxen and dreſſed them, and diſtributing them among the People, took his Leave, and followed *Elijah*.

Affairs going on thus in *Iſrael*, *Aſa*, King of *Judah*, having reign'd nine and thirty Years, was very much diſtemper'd both in Mind and Body; for he left off ſeeking to the Lord, as he uſed to do in Diſtreſs; and being very much afflicted with a Diſeaſe in his Feet (probably the Gout) he never apply'd himſelf to God, but confided wholly in his Phyſicians; under which Diſtemper having languiſh'd about three Years, he died in the one and fortieth Year of his Reign, and was buried in his own Sepulchre.

Jehoſhaphat being five and thirty Years old, ſucceeded his Father King *Aſa* in the Kingdom of *Judah*, in the fourth

(*s*) *Forty.* Not that it was forty Days Journey from *Beerſheba* to Mount *Horeb* (it being not above four or five Days) but *Eliſha* muſt, thro' Fear of being apprehended by *Jezebel*, who had vowed his Death, wander out of the Way; and ſo made it forty Days before he arriv'd at *Horeb*.

(*t*) *Mantle.* This was the Ceremony, by which *Eliſha* was inſtituted the Companion and Succeſſor of *Eliſah*. Which Ceremony was in Uſe long before, and after, in other Caſes; as in that of *Boaz* when he took *Ruth*, *chap.* 3. *ver.* 9. *Spread thy Veſt or Mantle over thy Servant*; and in that of *Ezekiel* 16. 8. *I ſpread* my *Cloak over thee.*

fourth Year of *Ahab* King of *Israel*. At his Entrance to the Government he fortified his Frontiers, and God bleſſed him, becauſe he walked in the (*v*) firſt Ways of his Father, which ſo indear'd him to his People, that they brought him Preſents from all Parts of his Dominions, by which he grew very rich. The firſt Expreſſions of his Zeal for God's Service, were the Extirpation of thoſe *Sodomites* which remain'd in his Father *Aſa*'s Reign, and Deſtruction of the idolatrous high Places and Groves in *Judah*. In the third Year of his Reign he ſent to ſeveral of his Princes, to entertain *Levites* and Prieſts in the Cities of *Judah*; and, to eſtabliſh the true Religion among them, he commanded them to take the Book of the Law; and teach the People throughout all *Judah*. This good Work God ſo incourag'd, that he ſtruck the neighbouring Nations with ſuch Terror, that the *Philiſtines* brought Preſents of Silver to *Jehoſhaphat*, and the *Arabians* Flocks, in Token of Homage. Nor was he leſs potent in Arms than Wealth, for he had a ſtanding Army of above eleven hundred thouſand Men; beſides thoſe in Garriſons.

Whilſt good *Jehoſhaphat* was thus ordering the Affairs of his Kingdom, *Benhadad*, King of *Syria*, invades *Ahab* King of *Iſrael* with a vaſt Army, and ſends an inſolent Meſſage, demanding an intire Surrender of all his Treaſure, Wives and Children. *Ahab* at firſt was frighted into a poor Submiſſion, which was far from pacifying the arrogant *Syrian*; who repeating his inſolent Demand, *Ahab* took Heart, and conſulting his People, they adviſ'd him not to conſent. *Benhadad* inrag'd at this, ſwore a Revenge, and immediately attack'd the City, think-

(*v*) *Firſt*, &c. In 2 *Chron.* 17. 3. we read, *in the firſt Ways of his Father* David. But it may be queſtion'd, whether *David* be not ſlipt in here, by the Fault of Tranſcribers, in the Place of *Aſa*: For in 1 *Kings* 22. 43. and in 2 *Chron.* 20. 32. *Aſa* is named, not *David*; and it is certain, *Aſa*'s firſt Days were better than his laſt. But if we read it as here, *in the firſt Ways of his Father* David; we muſt underſtand it of *David*'s Ways, before he tranſgreſſed in the Caſe of *Bathſheba* and *Uriah*.

thinking to carry it by Storm. But God, in compaſſion to *Iſrael*, and provok'd by the Inſults of the haughty *Syrian* King, ſent a Prophet to *Ahab* to aſſure him of Victory. *Ahab* knowing he had but a ſmall Force, conſiſting of but ſeven thouſand two hundred and thirty two Men, and doubtful of Succeſs againſt ſo great an Army of the Enemy, ask'd the Prophet by whom he ſhould gain the Victory? The Prophet reply'd, By the young Men, Servants to the Princes of *Iſrael*. *Ahab* then numbering them, found them to be two hundred thirty two Men; who, upon the Signal given, ſallied out of the City at Noon-Day, and ſurpriz'd the *Syrians*. The King with two and thirty Princes that aſſiſted him were drinking in their Tents as ſecure of Victory; and when the News of the Sally was brought him, he commanded that they ſhould bring them alive before him. But they that made the Sally, followed by the reſt of the little Army, fell in ſo furiouſly with the *Syrians*, that they immediately routed them, *Benhadad* their King with Difficulty eſcaping with the Horſe.

Ahab returning to the City loaden with the Spoils of the Enemy, the Prophet came and warn'd him to provide for his Defence, againſt next Year; for then, he told him, the *Syrians* would return again: Which accordingly fell out; for the *Syrians*, to take off the Diſgrace of their being defeated by ſo ſmall an Army of the *Iſraelites*, told their King, (*w*) That the Gods of the *Iſraelites* were Gods of the Hills, and they fighting them in the Hill-Country, they were too ſtrong for them; and therefore adviſ'd him to let them fight in the Champain Country, and they did not doubt of beating them. The King of *Syria* accordingly took their Advice, and having rais'd an Army equal in Number to that which was defeated the Year before, returned to fight the *Iſraelites* with full Aſſurance of Victory.

Ahab, by the Advice of the Prophet, was prepar'd to receive the Enemy, and upon their Appearance on his Fron-

(*w*) *That.* See 1 *Kings* 20. 22.

Frontiers march'd out with a Reſolution to give them Battle, the Prophet having aſſur'd him of Victory. The two Armies having ſtood facing each other ſeven Days ſucceſſively, at laſt ingag'd, and *Iſrael* with a Force very much inferior to the *Syrians*, ſoon routed them, killing upon the Spot an hundred thouſand Men; the reſt flying to *Aphek*, got into that City, where, inſtead of Safety, ſeven and twenty thouſand of them found their Fate, being cruſh'd to Death by the falling down of the Wall upon them. *Benhadad*, among the reſt, fled to *Aphek* and hid himſelf; but his Servants ſeeing no Security in that Place from their victorious Enemy, perſuaded him to let them throw themſelves at the King of *Iſrael*'s Feet, for, ſaid they, the Kings of *Iſrael* are merciful Princes. *Benhadad* conſents, and they putting on Sackcloth, and Ropes about their Necks, went and preſented themſelves before *Ahab* in that ſupplicant Poſture, and beg'd Mercy for their King and themſelves. *Ahab*, as overjoy'd at this News, melts into a Tenderneſs (which afterwards coſt him dear) and kindly inquiring after *Benhadad*'s Welfare, calls him his Brother. The Soldiers readily catch hold of this kind Expreſſion, and repeat it, ſaying, Thy Brother *Benhadad*. Whereupon, *Ahab* bid them conduct their Maſter to him. *Benhadad* thus unexpectedly preſerv'd, came to *Ahab*, who very affectionately receives him, and takes him into his Chariot with him; where the overjoyed *Benhadad* promiſes to reſtore all the Places he or his Father had taken from *Ahab* and his Predeceſſors. *Ahab* approving of theſe Conditions, made a Leage with *Benhadad*, and ſet him at Liberty.

Ahab making no better Uſe of this Advantage he had over the King of *Syria*, receives a ſevere Check from God, who ſent a Prophet to him with this Meſſage; "Since thou haſt ſuffer'd the Man to eſcape, whom I ap-"pointed to utter Deſtruction, thy Life ſhall go for his "Life; and thy People for his People.". *Ahab*, inſtead of humbling himſelf at the Denouncing of this heavy Sentence, or ſhewing any penitent Sorrow for his Fault,

retir'd

BRITISH
17NO71
MUSEUM

I. KINGS CHAP. XX.

25

Elijah reproves Ahab.

I. KINGS 21. Verse 20.

2 V. p. 105.

And Ahab said unto Elijah, hast thou found me, O mine enemy? And he answered, I have found thee, etc.

retir'd to his Place ſullen and diſpleas'd; and ſoon after adds to his former Guilt, by caſting a greedy Eye on *Naboth* the *Jezreelite*'s Vineyard; which, he thought, lay conveniently near his own Garden; and offer'd *Naboth* any other Piece of Land, as an Equivalent for it, or the Value of it in Money. *Naboth* had no Reaſon to refuſe ſo fair a Propoſal, had it not been for the expreſs Command of the (x) Law, of which *Naboth* was a conſcientious Profeſſor, and which forbad the Children of *Iſrael* to ſell their Inheritances; which *Naboth* pleaded as an Excuſe to *Ahab*. This Diſappointment, though a Trifle in it ſelf to ſo great a Prince, ſo affected *Ahab*, that in a ſudden Fit he took his Bed, and would not eat his Victuals. *Jezebel* his Wife underſtanding the Cauſe of his Diſquiet, reproaches him with Puſillanimity, who being a King, would not exert his Power to gratify himſelf. Then to cheer him up, ſhe bid him be merry, for ſhe had an Expedient to put him in Poſſeſſion of the Vineyard. The Queen was not long in putting her wicked Purpoſe in Execution; for writing Letters in the King's Name, and ſealing them with the Royal Signet, ſhe ſent them to the Elders of *Jezreel*, commanding them to proclaim a Faſt, and to procure two falſe Witneſſes to depoſe, that *Naboth* blaſphemed God and the King, and to ſtone him to Death. This was accordingly executed, and that there might be none to lay claim to *Naboth*'s Inheritance, they ſtoned his (y) Sons. Upon this *Ahab* takes Poſſeſſion of *Naboth*'s Vineyard; but immediately came the Prophet *Elijah* by God's expreſs Command, to declare, that ſince he had in ſo wicked a Manner kill'd *Naboth*, and ſeized his Vineyard, in the ſame Place where Dogs had licked *Naboth*'s Blood, ſhould Dogs lick the Blood of *Ahab*; and that he and his Race ſhould periſh.

Ahab terrified with this dreadful, but juſt Doom, rent his Clothes, and putting on Sackcloth, humbled himſelf

(x) *Law.* See *Levit.* 25. 23. and *Numb.* 36. 7, *&c.*
(y) *Sons.* See 2 *Kings* 9. 26.

ſelf before the Lord; who in reſpect to his Repentance told *Elijah*, that the Evils he had threatned to *Ahab*'s Houſe ſhould not happen during his Reign, but in his Son's. And that *Jezebel*, the wicked Contriver of this Miſchief might not go unpuniſh'd, the Prophet pronounc'd her Sentence, which was, That Dogs ſhould eat her by the Wall of *Jezreel*.

Ahab's Humiliation might probably be the Inducement to cauſe *Jehoſhaphat*, King of *Judah*, to make a League with *Ahab*; which was ſoon after ſtrengthened by an Alliance between the two Families, for *Jehoſhaphat* (z) married his Son and Heir to *Ahab*'s Daughter. This unhappy League and Alliance ſoon after occaſion'd an Interview between the two Kings, *Jehoſhaphat* going to *Samaria* to viſit *Ahab*, who entertains him and his Friends very ſplendidly; and, improving this Opportunity to the beſt Advantage, invites *Jehoſhaphat* to go with him to the Siege of *Ramoth-Gilead*, then in Poſſeſſion of the *Syrians*. *Jehoſhaphat* unwarily conſented, and promiſes to aſſiſt him; but recollecting himſelf, he would not undertake any Thing in this Affair, without the Approbation of the Lord. *Ahab* thereupon aſſembled his Prophets (Prophets of the Groves) and put the Queſtion to them; who unanimouſly anſwer'd, "Go up, for the Lord will deli-"ver the Place into thy Hands." *Jehoſhaphat* not ſatisfy'd with what theſe falſe Prophets reported, aſked *Ahab* if there were not a Prophet of the Lord near, that they might inquire by him? *Ahab* told him there was one, but that he never propheſied good of him. But *Jehoſhaphat* deſiring to have him produced, *Ahab* unwilling to diſoblige him, ſent for the Prophet *Micajah*; who charging *Ahab*'s Prophets with Falſhood, foretold that the Enterprize would be fatal to *Iſrael*, and advis'd the two Kings to deſiſt. *Ahab* refuſing to give Credit to *Micajah*'s Words, order'd him to be ſecur'd in Priſon till his Return, and being reſolv'd to give the *Syrians* Battle, he

(z) *Married.* See 2 *Chron.* 21. 6. and 2 *Kings* 8. 18.

he marches towards them. Tho' *Jehoſhaphat* had heard all that paſſed, and could not but know *Micajah* to be a true Prophet, yet having ingaged himſelf with *Ahab*, he bore him Company to *Ramoth-Gilead*. And now being in Sight of the Enemy, *Ahab* began to cool, and recollecting *Micajah*'s Prophecy, he thought to fruſtrate it by a Project of his own; for diſguiſing himſelf, he fought in his Chariot like one of his Captains, but he adviſed *Jehoſhaphat* to fight in his Robes. The King of *Syria* had commanded his Officers to make all their Efforts againſt the King of *Iſrael*, who being diſguiſed, the *Syrian* Officers not knowing him, took *Jehoſhaphat* for him, and preſſed him very hard; but perceiving it was not *Ahab*, they left him. *Jehoſhaphat* eſcap'd this Time; but *Ahab*'s politick Expedient did him no Service, for he was mortally wounded by a random Arrow: Notwithſtanding which, the Action growing hotter, he was held up in his Chariot to incourage his Soldiers; but about Sun-ſet he died, and the Retreat was ſounded. *Ahab* thus dead was convey'd to *Samaria*, and buried there: But that the Prophecy of *Elijah* might not go unfulfilled, his Chariot being ſtained by the Flux of Blood from his Wound, it was waſhed in the Pool of *Samaria*, where the Dogs licked up his Blood, as had been foretold.

As for *Jehoſhaphat*, though he eſcaped without Hurt in the Battle, yet the Lord was angry with him, and ſent the Prophet *Jehu* to meet him upon his return to *Jeruſalem*, and chide him for aſſiſting the Enemies of the Lord: But, not to deject him too much, told him he was acceptable to God, becauſe he had taken away the Idolatrous Groves, and prepared his Heart to ſerve him. This gentle Reproof had ſo good an Effect upon pious *Jehoſhaphat*, that he purged his Kingdom throughout, himſelf going in Perſon from *Beerſheba* to Mount *Ephraim*, and brought the People back to the Worſhip of the Lord. After this he ſettled the Legiſlature of his Kingdom, and reducing all Matters, publick and private, under an exact Oeconomy, he told them, that if they did their Duty, the Lord would be with them. Which *Jehoſhaphat* ſoon

found experimentally true; for the *Moabites* and *Ammonites*, with their Confederates, came with a vaſt Army, and invaded *Judah*, which put *Jehoſhaphat* into a great Fright. This pious Prince diſtruſting his own Strength, immediately applies himſelf to God; and proclaiming a Faſt, the People aſſembled all the Cities of *Judah* to *Jeruſalem*, to aſk Help. Then *Jehoſhaphat*, in the Name of all the People, addreſſed himſelf in (*a*) Prayer to the Lord, ſtanding before the Congregation in the Temple. To whom God was pleaſed by his Servant *Jehaziel*, the *Levite*, to give a gracious Anſwer, and aſſure them of Succeſs the next Day. Upon which, the whole Congregation having worſhipped the Lord, and the *Levites* praiſed him with a loud Voice, they marched out early the next Morning to the Wilderneſs of *Tekoa*; where making a Halt, *Jehoſhaphat* in a ſhort, but pathetick Speech, preſſes them to the Service of the Lord, aſſuring them, that if they would believe him and his Prophets, they ſhould proſper. Then the King appointed Singers, who were to march at the Head of the Army, and to ſing, "Praiſe the "Lord, for his Mercy endureth for ever." This *Chorus* was to be the Signal; for as they began to ſing, it pleaſed the Lord ſo to confound and infatuate the Ambuſcades of the Enemy, that they fell upon one another through Miſtake, the *Ammonites*, *Moabites*, and People of Mount *Seir*, killing and deſtroying thoſe that oppoſed them, and afterwards themſelves; ſo that here was a Victory gained without *Judah*'s drawing a Sword; for when *Jehoſhaphat* came with his Army where the Enemy lay, he found nothing but dead Bodies; and the Spoil was ſo great, that it was more than they could carry off. Three Days they were in gathering it, and on the fourth, meeting in the Valley, they gave thanks to God for this Deliverance. From which Act the Place was called the *Valley of Bleſſing*.

Jehoſhaphat enters *Jeruſalem* in Triumph with his victorious Troops, and is received with the utmoſt Expreſ-

I ſions

(*a*) *Prayer.* See 2 *Chron.* 20. 6.

ſions of Joy by his People, who ſee the Hand of God apparent in this Defeat of their Enemies; which indeed being ſo manifeſt, it ſtruck ſuch Terror into the neighbouring Nations, that *Jehoſhaphat* injoyed an uninterrupted Peace all the reſt of his Reign.

Ahab being dead, his Son *Ahaziah* ſucceeded him, who inherited all his Father's Vices, as well as his Kingdom. With this wicked Prince good *Jehoſhaphat* is drawn into Confederacy; they agreeing to fit out a Fleet between them to fetch Gold from *Ophir*. But God not approving of this Enterprize, it came to nothing; for the Ships were loſt in the Harbour. *Ahaziah*, in the ſecond Year of his Reign, received a Hurt by a Fall through a (*b*) Latteſs in his upper Room; whereupon he ſent Meſſengers to inquire of *Baal-zebub*, the God of *Ekron*, whether he ſhould recover of his Hurt, or not. This ſo provoked the Lord that he ſent *Elijah* to meet the Meſſengers, and ſaid to them, "Is "there no God in *Iſrael*, that you go to conſult (*c*) "*Baal-zebub*, the God of *Ekron?* Tell your Maſter, "the Lord ſaith he ſhall not recover of this Diſtemper, "but ſhall ſurely die." The Meſſengers go no further, but return with that Account to *Ahaziah*, who, by the Deſcription they gave of the Man they met, knew it muſt be *Elijah*. Whereupon he diſpatches away a Captain with fifty Men to fetch *Elijah*. The Captain approaching him, who ſat on the Top of a Hill, ſaid to him, "Man of God come down." To whom *Elijah* anſwered, "If I am a Man of God, let Fire come "from Heaven, and deſtroy thee and thy fifty Men." Immediately Fire fell from Heaven, and conſumed the Captain and his Men. The ſame happened to another Captain

(*b*) *Latteſs.* That is, through the latteſſed or chequer'd Window of the Battlement: For in *Paleſtine* the upper Chamber was the Roof of the Houſe, where they uſed to walk, ſup, and ſleep. And this being built round with a Battlement, as the Law requir'd, *Deut.* 22. 8. to prevent any one's falling, it muſt be ſuppoſed that this chequer'd Window gave Way, and *Ahaziah* fell through it.

(*c*) *Baal-zebub.* He is called the God of Flies, becauſe he was wont to be invoked by the People of *Ekron* to drive away the Flies, with which that Country was much inteſted, being very hot and moiſt, and near the Sea.

Captain and fifty Men: But the third Captain, dreading the Fate of his Fellows, came trembling over their Aſhes, and paying a moſt profound Reſpect to the Prophet, begged his Life and his Soldiers. Whilſt the Captain was interceding for himſelf and his People, the Lord hinted to *Elijah* to go with the Captain to *Ahaziah*, and fear not. To whom he delivered this Meſſage: "Thus ſaith the Lord, Since thou haſt ſent "Meſſengers to inquire of *Baal-zebub*, as if there were "no God in *Iſrael*, thou ſhalt not come down from off "that Bed on which thou lieſt, but ſhalt ſurely die." Which ſoon happen'd; for he died in the Beginning of the ſecond Year of his Reign, and was ſucceeded by his Brother *Jehoram*.

And now the Time being nigh at Hand that *Elijah* was to be tranſlated to Heaven, he went to *Gilgal*, taking *Eliſha*, who was to be his Succeſſor in the prophetick Office, with him: From thence they went to *Bethel*, from *Bethel* to (*d*) *Jericho*, and from *Jericho* to the *Jordan*. In the two firſt Places *Elijah* would have left *Eliſha* behind him; but he would not be (*e*) ſhaken off. When they were come to the River's ſide, *Elijah* with his Mantle divided the Waters, ſo that they both paſſed over dry-ſhod. Then *Elijah* aſking *Eliſha* what he ſhould do for him before he parted from him; he deſired (*f*) a double Portion of his Spirit to be diſpenſed on him. *Elijah* told him he aſked a difficult Thing; but yet it ſhould

(*d*) *Jericho.* This City was rebuilt by *Hiel* the *Bethlehite*, who, according to the Word of the Lord, which above five hundred Years before he ſpake by *Joſhua* the Son of *Nun*, *Joſhua* 6. 26. laid the Foundation of it in *Abiram* his firſt-born, and ſet up the Gates thereof in his younger Son *Segub*, 1 *Kings* 16. 34.

(*e*) *Shaken*, &c. The total Silence of any Buſineſs *Elijah* had at *Bethel* and *Jericho*, may make Way for a Conjecture, that *Elijah* knowing *Eliſha* was to be his Succeſſor, took theſe Journeys to try his Zeal, Faith and Conſtancy.

(*f*) *Double.* *Eliſha* is here thought to have alluded to the Law for Inheritances among the *Jews*, *Deut.* 21. 17. by which he, who in Right of Primogeniture, ſucceeded to the Father in the Government of the Family, injoyed a double Part or Portion of the Goods, or Eſtate. And therefore ſince God had been pleaſed to adopt him to be *Elijah*'s Succeſſor in the prophetick Miniſtry, he craved the Privilege of Primogeniture, a double Portion of that Spirit with which *Elijah* had been indued.

BRITISH
17NO71
MUSEUM

II. KINGS CHAP. II.

Elijah is carried to Heaven in a fiery chariot.

II. KINGS 2. Verse 11. 2 V. p. 111.

It came to pass as they still went on & talked, that behold there appeared a chariot of fire, & horses of fire, and parted them both asunder &c.

ſhould be granted him, provided he could (*g*) ſee him when he ſhould be taken from him, otherwiſe not. Whilſt they were thus talking, there appeared a Chariot of Fire, and fiery Horſes, which parting them aſunder, *Elijah* was carried up to Heaven in a Whirlwind. *Eliſha*, to let *Elijah* know he ſaw this, cried after him, "My Father, "my Father." After which rending his Clothes to expreſs his Sorrow, he took up *Elijah*'s Mantle, which fell from him as he aſcended, and with it dividing the Waters of the *Jordan*, as *Elijah* had done before, he paſſed over.

Eliſha is ſoon recognized as *Elijah*'s Succeſſor by the Sons of the Prophets, who ſaid one to another upon the Miracle of dividing the Water, "The Spirit of *Elijah* "doth reſt upon *Eliſha*." And when they came near him, they paid him the ſame Reſpect they had done to *Elijah*. After this he went to *Jericho*; where the Inhabitants complaining that their Water was unwholſome, and their Land barren, he remedied both. Going from hence to *Bethel*, a Company of little Children ſcoffing at, and mocking his venerable Head, cried, "Go up, thou Bald-head; Go up, thou Bald-head." The Prophet reſenting this Indignity offered to his Character, curſed them in the Name of the Lord: Upon which two Bears ruſhed out of the Wood upon the Children, and (*h*) killed two and forty of them. From hence *Eliſha* went by the Way of Mount *Carmel* to *Samaria*; where God ſoon gave him an Opportunity of exerting his prophetick Office in a miraculous Manner.

Jehoram

(*g*) *See him.* Implying that there muſt be a ſpiritual Vigilance in him that expects to receive a ſpiritual Bleſſing.

(*h*) *Killed.* It is not to be ſuppoſed that ſo ſevere a Judgment had been inflicted upon theſe little Children, had their Mocking proceeded only from childiſh Folly. It is therefore reaſonable to conclude, that the Prophet was ſenſible theſe Children had been incouraged by their idolatrous Parents, or others of that Place, (for *Bethel* had been, and, for ought that appears, was then the chief Seat of Idolatry in *Iſrael*, where *Jeroboam* had ſet up one of his Calves, 1 *Kings* 12. 28, 29.) to deride and mock him as a Prophet of the Lord, who was zealous againſt their Idolatry: And the Indignity offered to him in his prophetick Capacity reflecting on the Lord, who ſent him, was therefore the more exemplarily puniſhed, that others might fear, and learn to beware.

Jehoram being advanced to the Throne of *Iſrael* by the Death of his Brother *Ahaziah*, was not altogether ſo bad as his Father and Brother; for he removed the Idols of *Baal*, but continued to imitate the (*i*) Impieties of *Jeroboam*. However, he begun his Reign with a juſt War upon the *Moabites*; the Occaſion of which was this: The *Moabites*, from the Time that *David* (*k*) conquered them, had continued Tributaries to *Iſrael* till *Ahab*'s Death: Upon which they refuſed to pay their (*l*) Tribute to his Son *Ahaziah*, who having but a ſhort and ſickly Reign, had not reduced them. *Jehoram* makes Demand of the Tribute, of *Meſha*, King of *Moab*, who refuſing to ſtand to the ancient Contract, *Jehoram* reſolves to compel him by Force; and raiſing an Army, he ſends to *Jehoſhaphat*, King of *Judah*, to aſſiſt him in the Recovery of his Right. *Jehoſhaphat* readily conſents, and with their joint Forces they marched through the Wilderneſs of *Edom*, and took the (*m*) King of *Edom* with them. Theſe three Kings taking a large Compaſs, to come upon the Rear of the Enemy, and ſurprize them, it took them up ſeven Days Time; in which, they being got into a ſcorching hot Deſert, Water grew ſcarce with them, and they were all ready to periſh. *Jehoram* concluded they muſt all die with Thirſt, or fall into the Enemy's Hands: But good *Jehoſhaphat*'s Piety found out a Remedy to prevent both; for taking the two Kings with him, he went to the Prophet *Eliſha*, who was angry at the Sight of *Jehoram*, and reproached him with the Idolatry of his Parents; but for the Sake of *Jehoſhaphat*, the Lord

(*i*) *Impieties.* In worſhipping the golden Calves ſet up by *Jeroboam*, and compelling the People to do the ſame; leſt, if the People ſhould go up to *Jeruſalem* to worſhip the true God in the Temple there, they ſhould revolt to the King of *Judah*. This was *Jeroboam*'s falſe and wicked Policy, and continued by his Succeſſors, till at laſt, for their Blindneſs and Obſtinacy, they were all cut off.

(*k*) *Conquer'd.* See 2 *Sam.* 8. 2.

(*l*) *Tribute.* This was an hundred thouſand Lambs, and as many Rams, with the Wool. 2 *Kings* 3. 4.

(*m*) *King.* Though he is called a King here, 2 *Kings* 3. 9. he was indeed but a Viceroy to *Jehoſhaphat*, 1 *Kings* 22. 47. for *Edom* had been tributary to *Judah* ever ſince King *David* ſubdued them, 2 *Sam.* 8. 14. and for ſome Time after this continued ſo.

BRITISH
17NO71
MUSEUM

II. KINGS CHAP. III.

Moab destroyed.

II. KINGS 3. Verse 25 2 V. p. 113.

And they beat down the cities, & on every good piece of land cast every man his stone, and filled it, & they stopped all the wells, &c

Lord gave them (*n*) Inſtructions to procure Water, and at the ſame Time promiſed them Victory over the *Moabites*. The next Morning Water came on a ſudden by the Way of *Edom*; and the *Moabites*, who, upon the Invaſion of the three Kings had muſter'd up all their Force to oppoſe them, ſeeing the Water like Blood, (for ſo God had diſpoſed it) and in a Place where they knew there never uſed to be Water, concluded that the three Kings had quarrelled, and their Armies had engaged, fell to plunder their Camp; but were ſo warmly receiv'd by the *Iſraelites*, that they not only kill'd many upon the Spot, but purſued them to their own Country, deſtroyed their fortified Places, choaked up their Springs, and ravaged where-ever they came. The King of *Moab* fled to his Capital City *Kirharaſeh*, where the Confederate Armies beſieged him, and employed all their Engines againſt it, but could not beat down the Wall. However the King of *Moab*, hopeleſs of maintaining the Place againſt ſo great a Force, chooſing ſeven hundred brave Men, made a deſperate Salley, intending to break through the King of *Edom*'s Quarters: But being repulſed, he was forced to retreat to the City; where, in an Act of Deſpair and Reſolution to diſpute it to the laſt, he (*o*) ſacrificed his (*p*) eldeſt Son upon the Wall of the City in Sight of the *Iſraelitiſh* Army, who being ſtruck with Horror at ſo barbarous an Action, return'd to their own Country.

Eliſha, having left the three Kings, return'd to *Samaria*, where a certain Widow, Relict of one of the Sons of the Prophets, complaining to him that her Huſband had left her poor, and that having nothing to ſatisfy his Debts, the Creditors came to take her two Sons, and make

(*n*) *Inſtructions.* See 2 *Kings* 13. *v.* 16.

(*o*) *Sacrificed.* Suppoſing thereby to pacify his offended Gods, that he might have better Succeſs afterwards.

(*p*) *Eldeſt.* Some think (particularly *Tremellius* and *Junius* in the Annotations on *Amos* 1. 16. in the *Engliſh*, 2. 1.) that it was not his own Son that the King of *Moab* thus ſacrificed, but the Son and Heir of the King of *Edom*, whom he had taken in the late Sally. But it ſeems more probable that it was his own Son, and that mentioned in *Amos*, of his burning of the Bones of the King of *Edom* into Lime, related to ſome other Fact and Time.

make Slaves of them. *Eliſha* aſked her, whether ſhe had any Thing left in her Houſe? She anſwered, Only a little Oil. *Eliſha* bid her borrow what empty Veſſels ſhe could of her Neighbours, and take them Home with her; then to ſhut her ſelf up with her two Sons, and from her little, but multiplied Store, to pour into the Veſſels till they were full. The Widow obeyed, and the Oil increaſed till ſhe had filled all the Veſſels. Then with Tears of Joy returning to her Benefactor, ſhe relates the Succeſs; who adviſed her to ſell ſo many as would pay her Debts, and to maintain her ſelf and Family with the reſt.

This Miracle is ſucceeded by another. *Eliſha* being hoſpitably entertain'd at a wealthy *Shunamite*'s Houſe, and pleaſed with the kind Treatment and Accommodations from his civil Hoſt, ſent his Servant *Gehazi* to the *Shunamite*'s Wife, to acquaint her he would gladly make her a grateful Amends for her Civility, and if ſhe had any Requeſt to the King or the General, he would deliver it for her. She told *Gehazi*, that ſhe lived lovingly with her Neighbours, and had no Occaſion to complain, or ſeek Redreſs for any Thing. *Gehazi* deliver'd her Anſwer to his Maſter, who aſked him, what he ſhould do for her? *Gehazi* replied, "She hath no "Child, and her Huſband is old." Then ſending for her, he ſaid, "About this Seaſon, according to the "Courſe of Life, thou ſhalt have a Son." She at firſt diſtruſted the Prophet; but ſoon after ſhe found her ſelf with Child. When this Child was grown up, ſo that he could run about, he was taken ſick in the Field as he was with his Father among the Reapers; and being carried home by a Servant, he expir'd in his Mother's Arms. The afflicted Mother thus bereft of her only Child, carried him up to the Chamber where *Eliſha* uſed to lodge, and laid him upon the Bed; then with impatient Haſte and Grief ſhe hurries away to *Carmel*, where the Prophet was, who ſeeing her at a Diſtance coming in great Haſte and Diſorder, no ſooner heard her ſpeak, but apprehended the Cauſe of her Coming,

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II. KINGS CHAP. IV.

The Shunammites ſon raiſed to life.

II. KINGS 4. Verſe 34. 2V. p. 115.

And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands. &c.

and ſent away *Gehazi* with his own Staff, ordering him to lay it upon the Face of the Child. But the impatient Mother having told him the Occaſion of her Coming, would not leave him, but importunes him to go home with her. *Eliſha* conſents; and going into the Chamber where the dead Child was, he prayed to the Lord, and the Child came to Life, whom he deliver'd to his over-joy'd Mother: At which ſhe fell down at the Prophet's Feet, and bowing her ſelf with Reverence to that Divine Power by which ſo great a Miracle was wrought, took up her Child, and the Prophet took his Leave of her, and went for *Gilgal*, where at that Time there happen'd to be a great Dearth. He order'd his Servant to prepare ſome Pottage for his Diſciples, who were many in Number; and one going into the Field, thro' Miſtake, inſtead of wholeſome Herbs, gather'd his Lap full of a poiſonous Plant, call'd *Colloquintida*; and ſhredding them into the Pot, they no ſooner taſted of the Pottage, but they cried out to *Eliſha* that it was Poiſon. The Prophet calls for ſome Meal to put into the Pot; upon which the Pottage became wholeſome and palatable, and they did all eat without any Harm. During his Stay here in the College of the Prophets, *Eliſha* miraculouſly fed an hundred Men with twenty Loaves of Barley, and had to ſpare. Theſe Miracles incourag'd the young Prophets to addreſs themſelves to *Eliſha* to have their Habitation inlarg'd, which they complained was too ſcanty for them; and therefore they deſired Leave of him that they might go to *Jordan* to fetch Timber, and that he would accompany them. He went with them; and as they were felling Trees, one of them dropped his Ax into the River, and acquainting *Eliſha* with the Loſs, and ſhewing him where it dropp'd in, the Ax floated upon the Water, and the Man took it up.

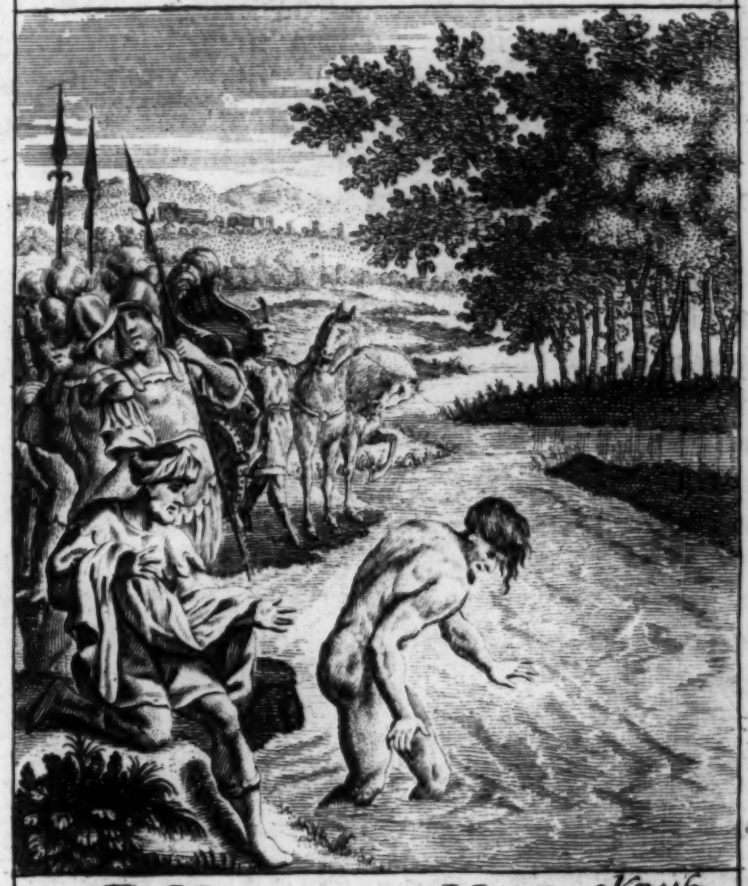
Eliſha returning to *Samaria*, a freſh Opportunity was offer'd of ſhewing the miraculous Power with which God had inveſted him; for *Naaman*, the King of *Syria*'s General, a Man famous for Exploits in War, and in

great Eſteem with his Maſter, being leprous, was adviſed by his Friends to get Letters of Recommendation from the King of *Syria* to the King of *Iſrael*, to procure a Remedy from the Prophet *Eliſha*. His Maſter conſents; and the General, taking a noble Preſent with him, ſets forward for *Samaria*; and having deliver'd the Letter to the King of *Iſrael*, the King ſuſpecting it a Deſign to quarrel with him, cried out, "Am I a God, "to kill and make alive, that this Man doth ſend to "me to recover a Man of his Leproſy?" News of this ſoon reach'd *Eliſha*'s Ear, who ſent this Meſſage to the King, "Let the Leper come to me, and he ſhall "know that there is a Prophet in *Iſrael*." The King referring *Naaman* to the Prophet, with all his ſtately Equipage he went to *Eliſha*'s Houſe, who, without Ceremony, ſends his Servant to him, and bid him go and waſh himſelf ſeven times in the *Jordan*, and his Fleſh ſhould come again. The haughty *Syrian*, who expected great Formalities from the Prophet, and that by ſome perſonal Act he would have perform'd the Cure, began to ſtorm at this Contempt, and went away in a Rage: But upon better Advice he obey'd the Prophet's Direction, and having dipped himſelf in the *Jordan* ſeven times, his Fleſh came again like that of a young Child. Then returning to *Eliſha*, he acknowledged there was no God in all the Earth but the God of *Iſrael*, and importunately preſſed *Eliſha* to receive a Preſent from him, which the Prophet refuſed. *Naaman*, in a grateful Senſe of the Benefit he had received, proteſted he would never offer Sacrifice to any but the God of *Iſrael*, and begged two Mules Burden of (*q*) Earth to carry home with him; and to deprecate any Offence that might ariſe from his waiting on the King his Maſter, when he went to worſhip in the Temple of *Rimmon*, the God of the *Syrians*, he, addreſſing himſelf

(*q*) *Earth.* With which, it is ſuppoſed, he intended to build an Altar; zealouſly, but ignorantly, thinking either that there was ſome inherent Sanctity in the Earth of that Country, or that the *God* of *Iſrael* would not be ſacrificed to upon any other Earth than the Earth of *Iſrael*.

II. KINGS CHAP. V.

Naaman cleanſed.



II. KINGS 5. Verſe 14. 2 V. p. 116.

Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of GOD.

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ſelf to the Prophet, ſaid, " (*r*) The Lord pardon thy " Servant, that when my Maſter goeth into the Houſe " of *Rimmon*, and he leaning on my Hand, I bow my " ſelf in the Houſe of *Rimmon*, the Lord pardon thy " Servant in this Thing." To this the Prophet gave him no other Anſwer, but, " Go in Peace."

Eliſha having thus diſmiſſed the *Syrian* General, *Gehazi* thinking it unreaſonable that ſo potent and wealthy a Perſon ſhould go off without paying any Thing for ſo great a Benefit, reſolves to get ſomething for himſelf, though his Maſter *Eliſha* had refuſed the Preſents: Therefore unknown to any Body, as he thought, he followed *Naaman*, and ſoon over-took him; who knowing him to be the Prophet's Servant, in reſpect to his Maſter lighted from his Chariot, and demanded his Buſineſs. *Gehazi*, forging a Meſſage in his Maſter's Name, deſired a Talent of Silver, and two Changes of Garments, for two Sons of the Prophets, that were come to viſit him. *Naaman* glad of an Opportunity of obliging the Prophet *Eliſha*, preſſed *Gehazi* to take two Talents of Silver beſides the Garments, and ſends them with him by two of his Servants, whom *Gehazi* diſmiſſed before they came to the Houſe, and hid the Money and Garments. But his Maſter by Inſpiration knowing

(*r*) *The Lord.* Various are the Opinions of Interpreters and Commentators on this Text, 2 *Kings* 5. 18. ſome imputing Hypocriſy to *Naaman* in this Act, others excuſing him. It is moſt certain that all Manner of Adoration was forbidden the *Iſraelites* to Idols, without any Exception or Reſervation; but Strangers were not under that Obligation. Some very inadvertently from *Eliſha*'s Anſwer infer an Allowance or Connivance at this idolatrous Adoration of *Naaman*'s, by ſaying, *Go in Peace*, (which was no more than a Valediction among the *Iſraelites*.) Others, varying the Verſion, read, *When my Maſter went, &c.* for, *When my Maſter goeth, &c.* would make the Senſe of the Words to imply a craving Pardon for a ſinful Practice in Times paſt, not a Licence to continue in it for the Time to come. Others again, not allowing any to halt between two Opinions, are inquiſitous to know why *Eliſha* did not admoniſh *Naaman* of this Sin, which he acknowledged. To which take the Anſwer of *Peter Martyr*, and others on him; 1. *Naaman* was but in the Infancy of his Converſion, and it might have been inexpedient, if not dangerous, to extinguiſh the ſmoaking Flax of his good Diſpoſition towards the true Worſhip; for Admonitions ought to be timed to the Weak. 2. The Prophet had no need of reproving *Naaman*, becauſe he was conſcious of his Sin: Wherefore he did not ſo much want to be inſtructed as to be cheriſhed and ſtrengthned by the Help of God.

knowing where he had been, and what he had done, taxes him with it, and reproaches him with Falſhood; then for his Puniſhment he told him, that *Naaman*'s Leproſy ſhould continue upon him and his Poſterity. *Gehazi* was immediately ſtruck with it, and withdrew from his Maſter's Preſence a Leper as white as Snow.

At this Time War was declar'd between the two Kings of *Syria* and *Iſrael*; and the King of *Syria* conſulting with his Officers where to lay an Ambuſcade for the King of *Iſrael*, and having pitched upon the Place, *Eliſha* gave Notice of it to the King of *Iſrael*, who ſent ſufficient Force to ſecure it. The King of *Syria* ſuſpecting himſelf to be betray'd by his Officers, taxed them with it; but (*s*) one of them told him it could be no Body but *Eliſha*, who had diſcovered all the Secrets that were talked of in his Council. Whereupon enquiring where he might be found, he ſent a Party to ſeize him at *Dothan*, a little City near *Samaria*. *Eliſha*, having Notice of their Approach by his Servant, who in a great Fright came and told him, bid him not fear, for he had a better Army to defend him than thoſe that came to attack him; and praying to the Lord, the young Man's Eyes were open'd, and he ſaw the Mountains cover'd with Horſes and Chariots of Fire round about his Maſter. The *Syrians* coming near to ſeize *Eliſha*, he praying again, the Lord ſtruck them with Blindneſs; and he telling them they were out of the Way, if they would follow him, he would ſhew them the Man they look'd for; upon which he led them into the Midſt of *Samaria*. The King of *Iſrael* having ſo great a Party of the Enemy in his Power, would have put them to the Sword; but *Eliſha* would not allow of it, adviſing him to treat them kindly, and give them Liberty, which he did. This *Eliſha* did to create a good Opinion in the King of *Syria* for the generous

(*s*) *One, &c.* Probably one that had been at *Samaria* with *Naaman*, and who might there, by the Miracle he ſaw wrought on the General, get further Knowledge of the Power of *Eliſha* in other Things.

nerous Uſage of his Subjects, when they were at the *Iſraelites* Mercy.

This Generoſity of the *Iſraelites* procured no long Peace; for ſoon after *Benhadad*, King of *Syria*, having muſter'd up a vaſt Army, laid cloſe Siege to *Samaria*, and reduced the City to ſuch Diſtreſs by Famine, that an Aſs's Head was ſold for fourſcore Pieces of (*t*) Silver, and (*v*) three Quarters of a Pint of (*w*) Pulſe for five. Theſe

(*t*) *Silver.* Reckoning theſe Pieces of Silver, or Shekels, at fifteen Pence a piece, they came to five Pounds Sterling.

(*v*) *Three, &c.* This was the leaſt Meaſure for dry Things, and was called *Cab*, mentioned only in 2 *Kings* 6. *v.* 25.

(*w*) *Pulſe.* All Tranſlators have been manifeſtly miſtaken in rendering the *Hebrew* Word *Chirjonim* or *Dibjonim* by that of Dove's Dung, 2 *Kings* 6. *v.* 25. and Interpreters have invented ſeveral ridiculous Conjectures to explain how the Famine could have been ſo great in *Samaria* when *Benhadad* beſieged it, that the Inhabitants thereof ſhould be reduced to ſuch Extremity, as to be obliged to buy ſo ſmall a Meaſure of it for ſo great a Price. Some think they were forced to make Uſe of it for Food, though there is not the leaſt Nouriſhment in Dove's Dung. Others imagin'd the *Samaritans* made uſe of it for Fire, not being able to go without the Town for Wood. But who can imagine that there could have been enough of this Matter for that Purpoſe in *Samaria*, ſince by all Appearance it did not contain many Dove Houſes, it being the Place of Reſidence for their Kings? There are others who are of Opinion that it ſerved them to dung and fatten the Fields and Gardens of *Samaria*, to provide againſt the Famine the Year following. But how can it be thought that there could be many Fields within that City, or that thoſe who had ſome Grain remaining to live upon, could think of ſowing it in ſuch a Scarcity? Some think that it ſerved them for Salt: But if they muſt have owed their Salt to Excrements, why might they not have extracted it from Urine, which would have furniſhed them with a greater Quantity, and at a leſs Charge? Beſides it is not very probable that they could have been very much concerned for Salt in ſuch a great Famine, ſince it ſerves rather to give a Reliſh to what we eat, than to nouriſh us. The *Talmudiſts* have fancied to have avoided all theſe Difficulties, by tranſlating the Term of the Original by *Crop of Doves*, and have affirmed that they kept many Doves at *Samaria* to bring them Proviſions from the Country, by diſgorging the Grain which they had picked up, and which their Maſters ſold at a dear Rate. But it is ſufficient to name the *Talmud* to refute the Fables it relates: Who can imagine that ſo great a Number of Doves, as was neceſſary for ſuch a Purpoſe, could have been ſuffer'd to live in a City ſo pinch'd with Famine? Or that the Doves could have been ſo docile as to bring to their Maſters what they had ranged for? Or indeed that they could have found Nouriſhment in a Country which was in a Manner covered with the Enemy, who had altogether forraged and laid it waſte? Not to mention that the Word in the Original cannot admit of this Signification. *Junius*, and others, think they have found a Remedy for all theſe Inconveniences, by tranſlating the *Hebrew* Word by that of the Belly or Intrails of Doves: But their Proofs are ſo ſolidly refuted by *Bochart*, that every reaſonable Perſon muſt be of his Mind. He obſerves that the *Arabians* give the Name of *Dove's-Dung*, or *Sparrow's-Dung* to two ſeveral Things: The firſt is a kind of Moſs that grows on Trees or ſtony Ground, which reſembles a kind of Peaſe, to which thoſe of *Racca*, upon the River *Euphrates*, give this Name. They alſo give,

Theſe Sorts of Proviſions were above the Reach of the Poor, who were driven to the utmoſt Extremity, for (*x*) Mothers did eat their own Children; which the King hearing, it ſo affected him that he rent his Clothes, and in a great Rage ſwore to take off *Eliſha*'s Head, as the Cauſe of this Calamity. *Eliſha* had Notice of the King's Deſign againſt his Life by divine Revelation, and told the Company where he was, that a Meſſenger was coming to diſpatch him, and that the King was at his Heels. Whilſt *Eliſha* was telling his Friends that this Calamity was not accidental, but a Judgment from God for their Sins, the King came in, and hearing him ſay ſo, replied, "If this Evil be "from the Lord, why ſhould I wait for the Lord any longer?" *Eliſha* not able any longer to contain himſelf, cried out, "Hear the Word of the Lord: Thus "ſaith the Lord, to Morrow at this Time ſhall a (*y*) "Meaſure of fine Flower be ſold for a Shekel, and "two Meaſures of Barley for the ſame Price." A certain Lord that waited on the King hearing this, and conſidering the preſent Scarcity, looking upon it as an Impoſſibility, ſaid in Deriſion, "If it ſhould rain "Corn, could this Thing be done?" This Incredulity and Contempt provoked the Prophet to give him this ſhort Anſwer, "Thou ſhalt live to ſee this, but "ſhalt not eat thereof." This Impoſſibility, which was beyond the Comprehenſion of humane Underſtanding, was ſoon made clear by the ſecret and inviſible Power of God, who in a miraculous Manner verified

give the Name of *Dove's* or *Sparrow's Dung* to a Sort of Peaſe or Pulſe which was common in *Judea*, as may be ſeen, 2 *Sam.* 17. 28. where the *Gileadites* and the *Ammonites* in the Preſent which they brought to *David* had *parched Pulſe*, as St. *Jerom* has very well render'd it. Whence the famous City of *Emeſus*, on the Frontiers of *Judea* ſeems to have taken its Name. Travellers do further obſerve that they have Magazines in *Grand Cairo* and *Damaſcus*, where they conſtantly try this Kind of Pulſe, of which thoſe who go in Pilgrimage to *Mecca*, make Proviſion for their Journey.

(*x*) *Mothers.* This was one of thoſe Judgments which *Moſes* had long before told the *Iſraelites* ſhould fall upon them, *Deut.* 28. 53. if they rebelled againſt the *Lord*.

(*y*) *Meaſure.* This is thought to contain a Gallon and a half, or ſix Quarts. It is particularly called *Seah*, and by the *Latin* Interpreters commonly render'd *Modius*, 2 *Kings* 7. 1.

fied what he ſpoke by his Prophet. At this Time there were four Lepers that ſat at the Entrance of the City, being by the Law (z) forbid to be in the City, leſt they ſhould infect others. Theſe poor Creatures concerting what Meaſures to take in this miſerable Condition, concluded that if they went into the City they muſt there ſtarve, and if they continued without the Gate they could expect no other, reſolved to try the Generoſity of the Enemy; for at the worſt they could but die. This they put in Execution before it was Day, expecting to be ſeized by ſome of the Out-guards, but meeting with no Man, they went on to the Camp, where to their great Amazement they found no living Creature, but the Horſes and Aſſes, the Men being fled: For God had ſo diſpoſed it in the Night, that the *Syrians* fancying they heard a Noiſe of Chariots and Horſes, concluded the King of *Iſrael* had called in to his Aſſiſtance the *Hittites* and *Egyptians*, and were coming to ſurprize them. This Thought put them into ſuch Conſternation, that it immediately ſpread through the whole Army, and leaving their Camp ſtanding, every Man ſhifted for himſelf, and made the beſt of their Way home. The poor Lepers finding the Coaſt clear, paſſed through the Camp, and before they fell to other Plunder, firſt gratified their Hunger; then ſeizing what rich Moveables they could carry off, they hid them. But conſidering that whilſt they were thus regaling and providing for themſelves, their Countrymen were under the diſmal Apprehenſion of ſtarving in the Town, or periſhing by the Enemy, they returned to the Gate, and gave the Porter Notice of the Enemy's Flight, who ſoon communicated it to the King. But the King ſuſpecting this to be a Stratagem of the *Syrians* to intice them out of the City, ſent out Parties to diſcover whether there were no Ambuſcades laid. The Parties returning told him, that all the Ways were ſtrewed with Arms and Garments, which the *Syrians* had

(z) *Law.* See *Levit.* 13. 46.

had dropped as they fled. Upon this the People impatiently ruſhed out of the City, and fell to plundering the *Syrian* Camp; where, beſides great Riches, they found ſuch Store of Proviſions, that being brought into *Samaria*, a Meaſure of fine Flower was ſold for a Shekel, and two Meaſures of Barley for a Shekel. And that this Plenty might not be imbezell'd, the King appointed that Lord, who before had ſlighted *Eliſha*'s Prediction, to guard the Gate through which the Spoil of the *Syrian* Camp was to be brought; where the impatient People crowding in great Numbers, trampled him under Foot, that he died: So that though he ſaw the Plenty, yet he taſted not of it, as the Prophet had before told him.

After this, a ſevere and long Famine waſted the Land of *Iſrael*; of which *Eliſha* gave his Hoſteſs, the *Shunamite*, Warning, adviſing her to go to ſome other Country with her Family, and tarry there till the Famine was over: Which ſhe did; and at the End of ſeven Years returning, ſhe found her Eſtate ſeized and poſſeſſed by others in her Abſence. And not prevailing with the Uſurpers of her Right to give her Repoſſeſſion, ſhe was forced to addreſs her ſelf to the King, who at that Time was talking with *Gehazi*, whom the King commanded to recount unto him the miraculous Performances of his Maſter, the Prophet *Eliſha*. *Gehazi* ſeeing the *Shunamite*, and her Son coming to preſent her Petition to the King, told him, That was ſhe of whom he had been ſpeaking, and this was her Son whom *Eliſha* brought again to Life. The King hearing a Confirmation of what *Gehazi* had told him from the Woman's Mouth, gave Order for her Eſtate to be reſtor'd to her, and that the Profits thereof ſhould be paid her, from the Time ſhe had left the Land until that Day.

From the miraculous Raiſing of the Siege of *Samaria* till about this Time, we have no other Account than that of *Benhadad* King of *Syria*'s Sickneſs, which happened about the ſame Time when *Eliſha* arrived at *Damaſcus*, the Capital of *Syria*. The King hearing of it, and

and being well acquainted with the Power of the Prophet, ſent a Servant of his, named *Hazael*, with a Preſent, to inquire of the Lord by him, whether he ſhould recover of his Sickneſs. The Prophet told him he might (*a*) recover; but, added he, the Lord hath ſhewed me that he ſhall ſurely die. The Senſe of which, and the Miſchief he would afterwards do to *Iſrael*, made the Prophet look ſternly on *Hazael*, and drew Tears from *Eliſha*'s Eyes. *Hazael* aſked the Cauſe of his Grief; who told him it proceeded from the Senſe he had of the Evil he would one Day bring upon *Iſrael*, in demoliſhing their Fortifications, putting their Men to the Sword, daſhing their Children in Pieces, and ripping up their Women with Child. *Hazael*, conſidering the Meanneſs of his preſent Condition, and the Improbability of doing ſuch Things, expreſſed his Abhorrence of ſo great an Inhumanity. But the Prophet anſwered, "The Lord hath ſhewed me that "thou ſhalt be King of *Syria*." *Hazael*'s Ambition took Wing at this; and returning to his Maſter, told him, he ſhould recover; but to prevent it, the next Day he ſtifled him, and uſurped his Throne. Let us now return to the Affairs of the Kingdom of *Judah*.

Jehoſhaphat, the good King of *Judah*, four Years before his Death had taken his Son (*b*) *Jehoram* into Partnerſhip of the Government; after which he died, and left his Son in ſole Poſſeſſion of the Throne of *Judah*; who was ſo far from imitating his Father's Piety, that he walked in the Steps of the Kings of *Iſrael*, as *Ahab*'s Family had done; for which this (*c*) Reaſon is aſſigned, That he had the Daughter of *Ahab* to his Wife. Nor did

(*a*) *Recover.* This Text of 2 *Kings* 8. 10. ſeems difficult and contradictory to it ſelf, and which the Verſions confound. The *Rabbins* and others read, *Thou ſhalt not recover*; but the *Chaldee*, *Septuagint*, and the *Latin* Verſions, *Thou ſhalt recover.* But this Text, rightly taken, admits of no Contradiction; for the former Part of the Anſwer, *Thou ſhalt recover*, related to the Nature of the Diſeaſe, which of it ſelf was not mortal, but curable; the latter Part, *he ſhall ſurely die*, related to the Fore-knowledge the Prophet had received from God, of the Treachery of *Hazael*, who ſhould murder *Benhadad*.

(*b*) *Jehoram*, or *Joram*.

(*c*) *Reaſon.* See 2 *Chron.* 21. 6. ſo dangerous a thing it is to mix with a ſinful Communion.

did he himſelf only turn Idolater, but compelled his Subjects to be ſo. He was in ſhort a Complication of all Wickedneſs, and ſo unnaturally cruel, that he murder'd his ſix Brothers, and ſeveral other Princes. But he was ſoon reproved and puniſhed; for there came a Writing to him from (*d*) *Elijah* the Prophet, to tell him, That ſince he had deviated from the Ways of his pious Anceſtors, and followed the wicked Examples of the Kings of *Iſrael*, and murder'd his Brothers, who were better than himſelf, God would viſit him and his People with a great Plague, and deſtroy him with a painful Diſeaſe. Which ſoon after befel him; for the (*e*) *Edomites* revolted from the Government of *Judah*, and ſet up a King of their own. And though *Jehoram* went to ſuppreſs them, and did ſome ſmall Execution on them, yet they maintain'd their Revolt, and were never afterwards (*f*) reduced to the Subjection of *Judah*. At the ſame Time (*g*) *Libnah* threw off the Yoke of *Judah*: And literally to fulfill what *Elijah*'s Letter (*h*) threaten'd, the Lord ſtirred up the *Philiſtines* and *Arabians* to diſturb *Jehoram*, who breaking into *Jeruſalem*, plunder'd the Royal Palace, and carried away *Jehoram*'s Wives and Sons, and left him none but (*i*) *Jehoahaz*, his youngeſt Son. And now to compleat the Judgment denounced againſt *Jehoram*'s Perſon, God ſmote him in his Bowels with an incurable Diſeaſe, under which, when he had labour'd two Years, his Bowels fell

(*d*) *Elijah.* *Elijah* having been tranſlated ſome Years before, it is thought by ſome that *Elijah* inſtead of *Eliſha* is by neglect crept into the Text. Others ſay *Elijah* ſent this Letter from Paradiſe, or the Place to which he was tranſlated, to King *Jehoram* by an Angel in humane Shape, or by the Prophet *Eliſha*. But *Junius* and *Tremellius* ſay, *Elijah* in his Life-time writ it by a prophetical Foreſight, and left it for him.

(*e*) *Edomites.* Whom *David* had ſubdued; 2 *Sam.* 8. 14. and who, from that Time to this, had no King of their own, but were governed by a Viceroy or Deputy ſet over them, 1 *Kings* 22. 47.

(*f*) *Reduced.* In this the Prophecy of *Iſaac* ſeems to have been in a great Meaſure compleated, which foretold *Edom*'s Subjection to *Iſrael*, and his breaking afterwards *Jacob*'s Yoke from off his Neck, *Gen.* 27. *v.* 40.

(*g*) *Libnah.* This was a City and Territory of good Account, which in *Joſhua*'s Time had a King of its own, *Joſh.* 10. 29, 30. and was afterwards given to the Children of *Aaron* for a City of Refuge to the Manſlayer, *Joſh.* 31. 13.

(*h*) *Threaten'd.* See 2 *Chron.* 21. 14.

(*i*) *Jehoahaz.* Who is alſo called *Ahaziah*, 2 *Chron.* 22. 1. and *Azariah*, *v.* 6.

fell out. Thus died *Jehoram*, having reigned (*k*) eight Years, but unlamented of the People, who buried him in the City of *David*, but not in the Sepulchre of the Kings, and without any Funeral Pomp or Honour. His Son (*l*) *Ahaziah* ſucceeded him, all his other Sons being ſlain by the *Arabians* and *Philiſtines* in the late Incurſion. His Reign was but ſhort, and no great Matter could be expected in it. What was remarkable was his Affection to, and Alliance with *Jehoram*, King of *Iſrael*, with whom he marched againſt *Hazael*, King of *Syria*, at *Ramoth-Gilead*, where *Jehoram* being defeated, and wounded, and returning to *Jezreel* to be cured, *Ahaziah* went thither to viſit him, and bear him Company while he lay ſick of his Wounds.

And now the Time was come when *Ahab*'s Family muſt be extirpated, and *Jezebel* puniſhed for her Wickedneſs. In order to which, *Eliſha* calling to him one of the Sons of the Prophets, bid him go to *Ramoth-Gilead*,

(*k*) *Eight.* Of theſe eight Years he is ſuppoſed to have reigned four as *Co-Rex* with his Father, and the other as ſole King.

(*l*) *Ahaziah.* Tranſcribers muſt neceſſarily have been miſtaken in what is ſaid of *Ahaziah*, 2 *Chron.* 22. *v.* 2. that he was two and forty Years old when he began to reign; for if this had been right, *Ahaziah* muſt have been born two Years before his Father; for it is obſerved in *Ch.* 21. *v.* 20. that *Jehoram* his Father was but forty Years old when he died. This Circumſtance is likewiſe directly oppoſite to 2 *Kings* 8. *v.* 26. where it is plainly mention'd that *Ahaziah* was but two and twenty Years old when he began to reign. The moſt learned Interpreters do acknowledge that this Difficulty cannot be reſolved without admitting of a Fault in the Tranſcribers. Some think that the Words ſhould be render'd, That *Ahaziah* reigned to the Age of four and forty Years; which is plainly contrary to the Text. Others think the forty two Years do not relate to *Ahaziah*, but to the Kingdom of *Iſrael*, which can by no Means be allowed. It ſeems indeed moſt reaſonable to own that there is a Fault crept into the Text by the Negligence of Tranſcribers, who have written forty two Years inſtead of twenty two. This Solution ſeems to be the moſt probable, if we conſider the Agreement of the Verſions: The *Septuagint* in ſeveral Copies, the Manuſcripts of *Cambridge* and *Oxford*, that of *Rome*, and the *Syriack* and *Arabick*, with ſeveral others, do retain the Number of twenty two. However it be, theſe Explications and Conjectures ſuppoſe that the Verſion of this Text wants to be corrected, whatſoever Way we take it. The *Hebrew* and *Greek* Texts have been often reformed upon leſs ſolid Grounds: And if moſt Verſions have undertaken to tranſlate a Word in St. *James*, which ſignifies to *kill*, by a Word which ſignifies to *envy*, by changing the *Greek* Verb *Phoneuete* into *Phthoneite*, *Jam.* 4. 2. againſt the general Conſent of Manuſcripts, it may not be thought unreaſonable to reject an Amendment which ſeems ſo viſibly neceſſary.

Gilead, and there (*m*) anoint *Jehu*, which he did: And *Jehu* was by a general Conſent acknowledged King, and proclaimed by the Army. The Prophet having at *Jehu*'s Anointing given him Inſtructions to take Vengeance of *Jezebel*, and cut off *Ahab*'s Family, the better to carry on his Affairs, in a Council obliged the Officers of the Army to let no Man ſtir out of *Ramoth-Gilead*, that *Jehoram* hearing nothing of what had happened, he might ſurprize him. *Jehu* being punctually obeyed in this, ſet forward for *Jezreel*, that he might ſurprize and ſeize the King there. But in his March he was diſcover'd from a Watch-Tower by a Sentinel, who gave Notice of it to the King; and he having no Accounts from the Meſſengers he ſent to inquire, mounted his Chariot, and taking his Friend *Ahaziah* with him, they both went out to meet *Jehu*, which happen'd in the very Spot of Ground which *Ahab* had taken from *Naboth* the *Jezreelite*. *Jehoram* being come within hearing, aſked *Jehu* whether he came in Peace or not? To whom *Jehu* replied, "What Peace canſt thou expect, ſo long as the "Whoredoms of thy Mother *Jezebel*, and her Witch-"crafts are ſo many?" *Jehoram* gueſs'd the reſt, and crying out Treaſon to his Friend *Ahaziah*, fled; but *Jehu* with a ſwift Arrow ſoon over-took him, ſhooting him through the Heart; and ſeeing him drop, bid an Officer throw him into *Naboth*'s Field, that the Word of the Lord might be fulfilled. *Ahaziah* ſeeing his Friend *Jehoram* thus diſpoſed of, fled another Way; but *Jehu* having a watchful Eye upon him, detached a Party to purſue and diſpatch him too; which they did: For being mortally wounded, he fled to *Megiddo*, and died there; from whence his Servants removed his Body to the Royal Sepulchre at *Jeruſalem*.

Jehu

(*m*) *Anoint.* This ſeems to be the ſecond Time of *Jehu*'s being anointed; for the firſt was 1 *Kings* 19. 16. when the Prophet *Elijah* anointed him and *Hazael* over *Iſrael* and *Syria*. But that Unction was only previous, and, as it were, a Prognoſtick of their Reign. But this ſecond Unction of *Jehu*, by the Order of *Eliſha*, was a Collating him to the Crown, and making him King.

BRITISH
17NO71
MUSEUM

II. KINGS CHAP. X.

Jehu slays Ahabs seventy Sons.

II. KINGS 10. Verse 7. 2 V. p. 127.

And it came to pass when the letter came to them, that they took the Kings sons, and slew seventy persons, and put their heads &c.

Jehu having thus done Execution on the two (*n*) Kings, makes the beſt of his Way to *Jezreel*, where *Jezebel* the Queen-Mother having dreſs'd her ſelf, and reſolving to keep up her Grandeur, reproached him with Treachery, comparing him to *Zimri*, who ſlew his King and Maſter *Elah*. *Jehu* looking up to the Window where ſhe was, called to the Eunuchs, who threw her by his Order out of the Window, and her Blood by the Fall ſtain'd the Walls of the Palace. When ſhe was upon the Pavement, the Horſes trampled on her, and the Dogs devour'd her Body. *Jehu* entring the Palace refreſh'd himſelf, and his Men; and bethinking himſelf of the Condition of this wicked Woman, bid his Servants take care of her Body and bury her, becauſe ſhe was of Royal Extraction. But when they went to inquire after her, they found nothing of her remaining, but her Skull, Feet, and the Palms of her Hands; which when *Jehu* heard, he obſerved to thoſe that brought the News, That this was the Effect of *Elijah*'s Prophecy, which ſaid, That in *Jezreel* Dogs ſhould eat *Jezebel*, and that her Carcaſs ſhould be as Dung upon the Earth, ſo that no Body ſhould ſay, This is *Jezebel*.

Jehu, to make ſure of as many of *Ahab*'s Family as were any way within Reach, ſends a Letter to thoſe who had the Care of the (*o*) Princes of the Blood at *Samaria*, to chooſe the fitteſt of them for their King. This he did to ſound their Inclinations; but they hearing how he had diſpatch'd two Kings already, and ſeeing all things look ill to the Houſe of *Ahab*, ſent a ſubmiſſive Anſwer to *Jehu*, and referred themſelves wholly to him. Upon which he ſent an Order to them, to bring him the Heads of thoſe Princes by that Time to Morrow. He was punctually obeyed in this; after which

(*n*) *Kings.* *Ahaziah*'s Deſtruction was due to him, not only as he was a Branch of *Ahab*'s Family, (being the Son of *Ahab*'s Daughter) to all which utter Deſtruction was denounced; but as he walked, the little Time he reigned, in the Way of his Grandfather *Ahab*.

(*o*) *Princes.* 2 *Kings* 10. 1. *Ahab* is ſaid to have had ſeventy Sons in *Samaria*, under which Term Nephews or Grandſons are ſometimes comprehended.

which he put to Death all that remained of *Ahab*'s Family in *Iſrael*, the great Men of his Court, and all his Friends and Prieſts. In his Way to *Samaria* he met with the Brothers and Kindred of *Ahaziah*, who were going to pay a Viſit to the Court at *Samaria:* Theſe he likewiſe ſlew, and at *Samaria* cut off all that remain'd of the Houſe of *Ahab*. Then giving out that he would worſhip *Baal*, he by Proclamation invited all his Miniſters and Prieſts to offer Sacrifice in his Temple, to which they repaired in great Numbers; and that none but the Worſhippers of *Baal* might periſh, he gave ſtrict Charge to them to ſearch the Temple, and ſee that none of the Servants of the Lord were there among them, but the Worſhippers of *Baal* only. Then ſetting a Guard of eighty Men, to prevent any Eſcape, as ſoon as the Burnt-Offering was ended, he commanded the Guard to go in and put them all to the Sword. After this he broke down the Images of *Baal* and burnt them, and demoliſhing his Temple made a Jakes of it. But yet notwithſtanding *Jehu*'s Zeal for the Service of God, he let the (*p*) Golden Calves, which *Jeroboam* had ſet up at *Bethel* and *Dan*, remain. However, *Jehu*'s Diligence in readily executing God's Judgments upon the Houſe of *Ahab* was ſo acceptable, that he thereupon intail'd the Crown of *Iſrael* upon his Family to the fourth Generation. Yet becauſe he offended in following the Examples of *Jeroboam*, God made him ſenſible of his Diſpleaſure; for he ſuffer'd the *Syrians* to make Incurſions into his Kingdom, who ravaged the Country from the River *Jordan* to the Ocean, and ruined the Countries of *Gilead*, *Ruben*, *Gad*, and *Manaſſeh*. *Jehu*, having reigned eight and twenty Years over *Iſrael*, died, and was buried in *Samaria*. During this

(*p*) *Golden Calves.* The ſetting up of theſe being not ſo much a Religious as Politick Piece of Idolatry, contrived at the firſt Diviſion of the Kingdom to keep the *Iſraelites* from going up to *Jeruſalem* to worſhip, leſt they ſhould in Time take the Crown along with them, and reunite themſelves in *Judah*: The ſame Intereſt and Reaſon of State prevailed poſſibly with *Jehu* to continue them.

this Reign, no doubt, there happen'd many remarkable Tranſactions, which are (*q*) loſt.

Whilſt *Jehu* was executing the Command of the Lord in *Iſrael*, *Athaliah*, the Queen Dowager of *Judah*, and Mother to the late King *Ahaziah*, hearing her Son was ſlain, uſurp'd the Government of *Judah*, and, in Revenge of the Death of her Father *Ahab*'s Family, murder'd all the Blood Royal, that ſhe might utterly extinguiſh the Race of pious *Jehoſhaphat*, and ſecure to herſelf and her (*r*) other Children the Kingdom. But by God's Providence young *Joaſh*, an Infant of a Year old, eſcaped her Rage; for his Aunt *Jehoſhaba*, the Daughter of King *Joram*, and Siſter to the late King *Ahaziah*, concealed him and his Nurſe in an Apartment of the Houſe of the Lord, which ſhe could more conveniently do, becauſe ſhe was the Wife of *Jehoida* the High-Prieſt. Here this young Prince continued under the Care of his Aunt, unknown to *Athaliah*, for ſix Years; and in the ſeventh Year his Uncle *Jehoida*, having ingaged the Prieſts and *Levites*, and the leading Men in all Parts of the Kingdom, in the Infant Prince's Intereſt, in a publick Aſſembly produced him, and made them take an Oath of Fidelity to him. Then diſtributing the Arms which had been conſecrated by King *David*, and ever ſince kept in the Temple, he diſpoſed the People with him into three Bodies, one to guard the King's Perſon, and the other two to ſecure the Gates, with a ſtrict Charge, that if any ſhould attempt to break in upon them, they ſhould be put to Death. Things thus diſpoſed, *Jehoida* bro't out the young King, ſet the Crown on his Head, and put the Book of the (*s*) Law into

(*q*) *Loſt.* For the reſt of the Acts, and Power of *Jehu*, we are referred to the Book of the Chronicles of the Kings of *Iſrael*, which cannot be either of thoſe Books now extant under that Name; for very little Mention is made of him in either of thoſe Books; nothing in Compariſon of what is ſaid of him in the ninth and tenth Chapters of the ſecond Book of *Kings*: Whence we may well conclude, that that Book of Chronicles, to which we are here, and often elſewhere referred, is loſt.

(*r*) *Other.* That *Athaliah* had other Sons may be proved from 2 *Chron.* 24. 7.

(*s*) *Law.* This was according to the Law, *Deut.* 17. 18.

into his Hand; and having anointed him, they clapt their Hands and ſhouted for Joy, and with Sound of Trumpet proclaiming him, ſaid, *God ſave the King.* The loud Shouts and Acclamations of the People ſoon reach'd *Athaliah*'s Ear, who, in great Haſte repairing to the Temple, to her great Surprize ſaw the young King on the Throne, and the People about him rejoicing; upon which ſhe rent her Mantle, and cried out, Treaſon. But *Jehoida* ſoon ſilenc'd her; for he commanded the Guards to ſeize and carry her out of the Temple, and put to the Sword all that ſhou'd offer to reſcue or aſſiſt her: Whereupon they without Oppoſition brought her to the Horſegate and ſlew her. Then *Jehoida* made a Covenant between the Lord, the King and the People; and between the King and the People; and going from hence to *Baal*'s Temple, they broke the Images, demoliſh'd the Altars, pull'd down the whole Building, and ſlew *Mattan*, *Baal*'s Prieſt. *Jehoida* after this purg'd out ſeveral Corruptions which in former Reigns had been introduc'd into the Temple; and then he and all the Officers and People conducted the King to the Royal Palace, and put him into Poſſeſſion of the Kingdom of *Judah.*

Joaſh began his Reign at ſeven Years of Age, in the ſeventh Year of *Jehu* King of *Iſrael*, and reign'd forty Years. He was a juſt and religious Prince ſo long as the good High-Prieſt *Jehoida* lived, and reſtored the Worſhip of the true God; but he did not deſtroy the Altars that were in the (*t*) High Places. During his Minority *Jehoida* reform'd the Eccleſiaſtical State; but when he was grown to Man's Eſtate, he repaired the Temple, which through the Corruption of former Times was very much decay'd, and ſacrilegiouſly ſtript by *Athaliah* and her Children.

All things hitherto went on hopefully, and *Jehoida*'s Preſence and Advice kept the young King within the Bounds of his Duty. But the good old Man being an hun-

(*t*) *High Places.* Where the People ſacrificed and burnt Incenſe; which, ſo long as they did it to the Lord, not to *Baal* or other Idols, was winked at; though expreſly contrary to God's Command, *Numb.* 33. 52. and commonly deſtructive to the People.

II. KINGS CHAP. XIII.

Eliſha promiſes Victory to Joaſh.

II. KINGS 13. Verſe 17. 2 V. p. 13.

And he ſaid, Open the window eaſtward: and he opened it. Then Eliſha ſaid Shoot: and he ſhot. And he ſaid &c.

BRITISH
17NO71
MUSEUM

hundred and thirty Years of Age paid the laſt Debt to Nature: And in Conſideration of his great Services towards God and his Houſe, in reſtoring the Worſhip of God, and ſettling the Kingdom in the Houſe of *David*, they buried him in the City of *David* amongſt their Kings. And now the great Men of *Judah*, who had lived in the idolatrous Reigns, take the Advantage of their King's defenceleſs (*u*) Youth, and by their Flattery, and other Inſinuations, prevail with him to forſake the Worſhip of the Lord, and to adore their Idols. For this the Lord by ſeveral Prophets admoniſh'd the People of *Judah*, but they minded them not: At laſt the Spirit of the Lord came upon *Zachariah*, the Son of *Jehoida* the High-Prieſt, who for reproving them was ſtoned to Death in the Porch of the Temple, and at the Command of the King; though the Sacredneſs of the Place, the Dignity of his Office, and his Father's Services, might very reaſonably have ſtay'd their wicked Hands. But God ſoon required the innocent Blood of *Zachariah* both of the King and People: For within a Year after the Death of him, *Hazael* King of *Syria* took *Gath* from the King of *Judah* with a ſmall Army; and taking the Advantage of their Surprize, march'd directly to *Jeruſalem*, where he put to the Sword all the Princes that had ſeduced their King to Idolatry. So remarkable was the Juſtice of God in puniſhing thoſe Princes, that they fell by the Arms of an Idolater; for ſuch was *Hazael* King of *Syria*. King *Joaſh* being frighted at the ſudden Arrival of *Hazael*, took all the conſecrated Veſſels and Goods of the Temple, which his Anceſtors and himſelf had devoted to the Service of God, together with all the Gold that was in the Treaſures of the Temple and his own Palace, and made a Preſent of them to the King of *Syria*, to perſwade him to leave *Jeruſalem*.

The

(*u*) *Youth.* *Jehoida* the High-Prieſt is ſuppoſed to die in or near the three and twentieth Year of King *Joaſh*'s Reign; ſo that *Joaſh* was about thirty Years old when the Princes of *Judah* ſeduced him to Idolatry.

The *Syrian* Army was no ſooner march'd off, but God calls *Joaſh* himſelf to an Account for his Idolatry, and the Murder of the innocent *Zachariah:* For he being very infirm in his Health, and labouring under a Complication of Diſeaſes, his Servants *Zabad* and *Jehozabad*, conſpiring againſt him for the Blood of the Son of *Jehoida* the Prieſt, murder'd him in his Bed. Thus died *Joaſh*, after forty Years Reign; and being of Royal Extraction, they buried him in the City of *David*, but not in the Royal Sepulchre, becauſe he was an Idolater.

Jehu dying in the three and twentieth Year of *Joaſh* King of *Judah*, his Son *Jehoahaz* ſucceeded him; who imitating his Predeceſſors in the political Idolatry of the Golden Calves, to preſerve the Crown of *Iſrael* from being united to that of *Judah*, he provoked the Lord to afflict both him and his People, which he did by delivering them into the Hands of *Hazael* the King of *Syria*, and afterwards into the Hand of his Son *Benhadad*. Yet when *Jehoahaz* return'd to the Lord, he had Compaſſion on him, and in due Time ſent them a Deliverer; but this was not in the Reign of *Jehoahaz*, but of his Son (*w*) *Joas*, *Jehoahaz* was brought to ſo (*z*) low a Condition by the frequent Invaſions of the *Syrians*, that he had but fifty Horſemen, ten Chariots, and ten thouſand Foot Soldiers left. The many Defeats he had received, and the Oppreſſion under which he labour'd from the *Syrians*, ſo diſpirited *Jehoahaz*, that grown weary of Government and Life, he died, and is ſucceeded by his Son *Joas*, a Prince more fortunate, though not more religious, than his Father.

Eliſha

(*w*) *Joas.* The Synarchies or Joint-Reigns of Father and Son in thoſe Times (which were frequent) have render'd the Chronology very difficult; as in this Caſe. For *Jehoahaz*, in 1 *Kings* 13. 1. is ſaid to have reigned ſeventeen Years; which cannot be according to what is ſaid in the ſame *Verſe*, *viz.* That he began his Reign in the three and twentieth Year of *Joaſh* King of *Judah*; for then he could reign but fourteen at the moſt. To reconcile this then, we muſt ſuppoſe him to be taken into Partnerſhip of the Government by his Father two or three Years before his Death; which is very probable.

(*x*) *Low, &c.* Now it was that the Prophet *Eliſha* had ſeen the fulfilling of that Prediction, which he had given *Hazael*, concerning the Cruelty and Devaſtation he would exerciſe upon *Iſrael*, when he came to the Crown of *Syria*.

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17NO71
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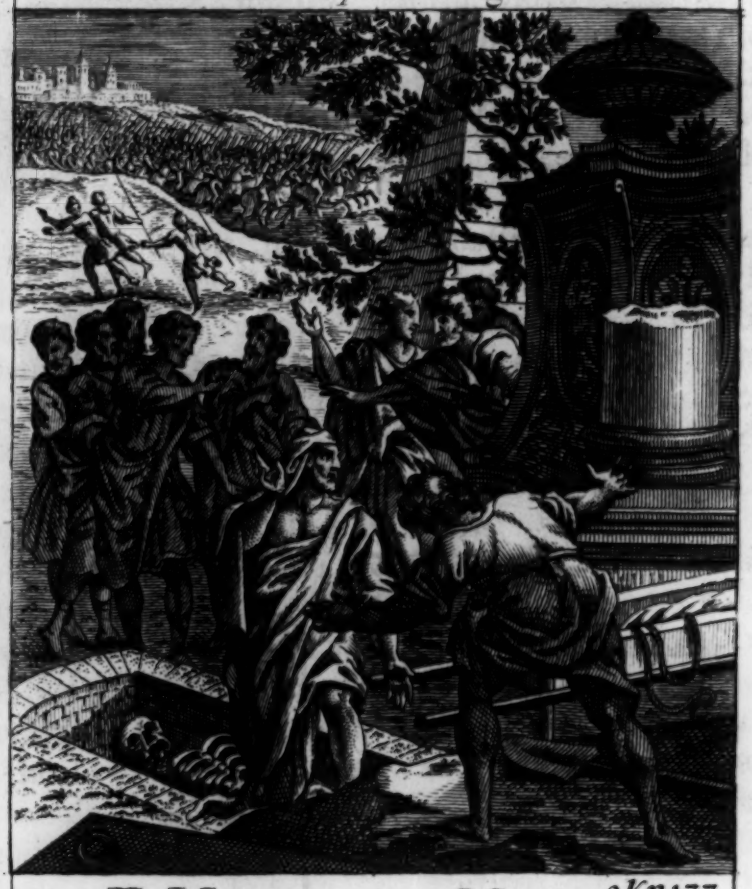
II. KINGS CHAP. XIII.

A dead man raised by touching Elisha's bones.



II. KINGS 13. Verse 21. 2 V. p. 133.

And when the man was let down and touched the bones of Elisha, he revived, and stood upon his feet.

Eliſha had lived to ſee the Completion of what he foretold *Hazael* before he was King of *Syria*, which was literally fulfilled in *Jehoahaz*'s Reign; and being now very old, and taken ſick in the beginning of King *Joas*'s Reign, he receives a Viſit from him upon his ſick Bed. Young King *Joas* ſeeing him very weak, in Tears lamented the approaching Death of ſo great a Prophet and ſo holy a Man. The Prophet obſerving this, and knowing that the Lord had determined to deliver *Iſrael* by this King from the Oppreſſion of the *Syrians*, by the (*y*) Alluſion of the Bow and Arrows, ſhew'd him what Succeſs he was likely to have againſt his Enemies. *Joas* incouraged with this favourable Prediction, in three pitch'd Battles beat *Benhadad* King of *Syria*, and recover'd from him all the Cities of *Iſrael* which had been taken from them by *Hazael*, *Benhadad*'s Father. During which Tranſactions the Prophet *Eliſha* died, and after he had been ſome time buried, the divine Power, by which he wrought ſo many Miracles in his Life-time, gave a ſacred Approbation of his prophetick Actions by a poſthumous one; for a certain Man being buried near *Eliſha*'s Sepulchre, the dead Man no ſooner touch'd the Bones of *Eliſha*, but he revived and ſtood upon his Feet.

Joaſh King of *Judah*, having receiv'd the Reward of his Ingratitude and Cruelty from his two treacherous Servants, his Son *Amaziah* ſucceeded him, and for a while walked in the Ways of the Lord; but he held not long ſo; for following the Example of his Father, he let the High Places ſtand, and ſuffer'd the People to offer Sacrifice and burn Incenſe there. As ſoon as he was ſettled, he took Revenge of the two Traytors that had murder'd his Father: Then having new officer'd and new model'd his Army, upon a general Muſter he found he had three hundred thouſand able Men. But not thinking them ſtrong enough, he added a hundred thouſand hired Troops of *Iſraelites*, and with theſe

(*y*) *Alluſion.* See 2 *Kings* 13. 15.

theſe he intended to fall upon the *Edomites*, but was forbidden by a Prophet, who adviſed him to diſcharge the *Iſraelites*; which with great Unwillingneſs he did, and marched againſt the *Edomites* with his own People only, and attacking them in the Valley of *Salt* he killed ten thouſand upon the Spot, and took ten thouſand Priſoners, whom he cruelly executed by throwing them headlong down a ſteep Rock. But this Victory was ſomewhat eclips'd by the *Iſraelites*, whom King *Amaziah* had diſcharged; for they thinking themſelves ill uſed, in being not permitted to go to fight the *Edomites*, in their Return plunder'd all the Towns in their Way, killed three thouſand Men, and carry'd away much Spoil. But the greateſt Misfortune of all was, that of *Amaziah*'s bringing home the *Edomite* Gods with him, to which he paid Adoration, and offered Incenſe. This ſo provoked the Lord, that ſending a Prophet, he reproach'd him for his Apoſtacy, and threaten'd to cut him off. Which Prediction ſoon came to paſs; for *Amaziah* being ſomewhat elated with his late Succeſs againſt the *Edomites*, and thinking himſelf bound in Honour to revenge the Damage the *Iſraelitiſh* Army had done his Towns, he ſent a Challenge to *Joas* King of *Iſrael*, to meet him and fight a pitch'd Battle. *Joas* deſpiſed this vain Prince, and adviſed him to ſtay at home; which ſo fretted *Amaziah*, that he, without Delay, drew out his Forces, and marched to meet *Joas*; who was ſo well prepared to receive him, that he routed the Army, took the King Priſoner, and carried his victorious Arms to *Jeruſalem*; where he entered in Triumph, broke down four hundred Cubits Length of the Wall, plunder'd the Temple and Palace of all that was valuable, and taking Hoſtages with him, he left the King of *Judah* to deplore his Fate at *Jeruſalem*, whilſt he marches in Triumph to *Samaria*. *Amaziah* lived fifteen Years after this Defeat; but there is nothing remarkable of him to be found, ſave that he was ſlain at *Lachiſh* by ſome Inhabitants of *Jeruſalem*, who had conſpired againſt him; and being without any

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17NO71
MUSEUM

JONAH CHAP. I.

Jonah fleeth to Tarſhiſh.

JONAH 1. Verſe 1. 2.

2 V. p. 135. f

Now the word of the LORD *came unto Jonah the ſon of Amittai, ſaying. Ariſe, go to Nineveh, that great city, etc.*

State or Formality brought to *Jeruſalem*, he was buried in the City of *David*.

Joas King of *Iſrael* was ſucceeded by his Son *Jeroboam*, who came to the Throne in the (z) fifteenth Year of *Amaziah* King of *Judah*. This King injoy'd a long Reign, and was ſucceſsful in many military Atchievments, to which he was incouraged by the Prophet *Jonah*, whom God for that End ſent to him; for taking Pity on the Diſtreſs of *Iſrael*, which had long lain expoſed to the Incurſions of their Neighbours, and unwilling to let them be quite extirpated, under the Conduct of this King *Jeroboam*, he reſtored them to part of their former Condition. He recovered the greateſt Part of the Country his Anceſtors had loſt, and reſtored the ancient Boundaries of the Kingdom of *Iſrael* from *Hamath* to the Sea of the Plain.

* The King of *Iſrael* having thus reduced his troubleſome Neighbours to a more peaceable Temper, the Prophet (a) *Jonah*, (b) who had incouraged and directed him in all his warlike Undertakings, is by God commanded to another Place. His (c) Commiſſion was expreſly

(z) *Fifteenth.* This is *Joſephus*'s Calculation, which ſeems to be very juſt; for he reign'd thirty Years, fifteen of which he liv'd after the Death of *Joas* King of *Iſrael*, who died in the fifteenth Year of *Amaziah*.

* To ſome part of this King's Reign, (*viz. Jeroboam's*) ſhould be referred that Action which we read in 1 *Chron.* 5. 18. was performed by the *Reubenites*, *Gadites*, and the half Tribe of *Manaſſeh*; who muſtering four and forty thouſand ſeven hundred and ſixty able Men, and well skill'd in War, made War upon the *Hagarites*; and being aſſiſted by the Lord, to whom in the Time of the Battle they addreſs'd themſelves, they gave the *Hagarites* a very great Defeat, and took a prodigious Booty from them, conſiſting of fifty thouſand Camels, two hundred and fifty thouſand Sheep, two hundred thouſand Aſſes, and one hundred thouſand Priſoners, beſides a great Number that were ſlain in the Action. Thus they proſper'd, becauſe God ingaged on their ſide; and theſe two Tribes and a half having diſpoſſeſs'd the *Hagarites*, they dwelt in their Places till the Captivity.

(a) *Jonah.* He is called the Son of *Amittai*, *Jon.* 1. 1. This probably was the Name of his Father: But St. *Jerome*, in his Prologue to this Prophet's Book, ſays, the *Hebrews* affirm, that he was that Son of the Widow of *Sarepta*, whom the Prophet *Elijah* raiſed from the dead, 1 *Kings* 17.

(b) *Who.* See 2 *Kings* 14. 25.

(c) *Commiſſion.* The Reaſon of the Lord's ſending a Prophet to a Heathen City, when Prophets were wanting to correct and inſtruct his own People, was, that the Heathens be-

preſly for (*d*) *Nineveh*, whither he was to go and exhort the Inhabitants to Repentance; for the Cry of their Sins was come before the Lord. The ſharp Meſſage which *Jonah* was to deliver, (no leſs than the (*e*) Deſtruction of their City after the Expiration of forty Days) and the great Power of the People, ſo terrify'd *Jonah*, that forgetting the Preſence of God, which is every where, he thought to (*f*) evade this Errand by going to ſome other Place. Intending therefore to go to *Tarſhiſh*, he went down to *Joppa*, a Sea-port Town, to ſeek a Paſſage, where finding a Ship ready to ſail, he paid the Fare and went on board. But God ſoon convinced him of his Diſobedience; for when they were out at Sea, a ſudden Storm aroſe, which continuing, the Seamen, ſeeing their Ship in danger of being loſt, cried to their Gods for Help, and unloading the Ship found *Jonah* in the Hold faſt aſleep. Then rouzing him, they bid him call upon his God, that they might not all periſh; but the Storm continuing, they agreed to caſt (*g*) Lots, that they might know who was the guilty Perſon, for whoſe ſake this Calamity befel them. The Lot falling upon *Jonah*, they preſs'd him to tell them what he had done, who he was, and from whence he came. *Jonah*'s Conſcience ſtruck him, for he plainly ſaw the Juſtice of God had overtaken him, and

ing converted by the mighty Power of his Word, and that in three Days Preaching too, *Iſrael* might ſee how horribly they had provoked God's Wrath, who had, by the diligent and conſtant Preaching of his Prophets for ſo many Years, indeavour'd to convert them.

(*d*) *Nineveh.* It was the Metropolis of the *Aſſyrian* Monarchy, and very ancient, being built ſoon after the Flood by *Nimrod*, Great Grandſon to *Noah*; (for ſo Interpreters take the Words in *Gen.* 10. 11. which have ſome Confirmation from *Micah* 5. 6.) but being afterwards inlarged by *Ninus*, it took its Name from him. It was a very large Place, being fifty Miles in Compaſs. And how populous it was may be gather'd from its containing in it more than ſixſcore thouſand Perſons, that did not know their right Hand from their left, which muſt be underſtood of Infants. The Name of the King who at this Time reign'd there is ſaid to be *Phul*, the Father of *Sardanapalus*.

(*e*) *Deſtruction.* See *Jon.* 3. 4.

(*f*) *Evade.* Some Interpreters ſuppoſe the Reaſon of *Jonah*'s Diſobedience to be, That it was new and unuſual for the Prophets of the Lord to be taken from the Elect People, and ſent to the *Gentiles*.

(*g*) *Lots.* Which was wont to be done, when there was no Hope that all could eſcape; for the Heathens uſed ſuperſtitiouſly to caſt Lots in Caſe of Neceſſity.

JONAH CHAP. II.

Jonah delivered from the fish.

2 V. p. 136.

JONAH 2. Verse 10.

And the LORD *spake unto y fish and it vomited out Jonah upon the dry land.*

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17 NOV 71
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17NO71
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JONAH CHAP. III.

The Ninevites repentance.

JONAH 3. Verse 5. 2 V. p. 137.

So the people of Nineveh believed God *and proclaimed a fast, and put on sackcloth, from ỹ greatest of them even to the least of them.*

and confeſſing his Guilt told them, he was a *Hebrew*; that he had diſobeyed the Lord, in thinking to fly from his Preſence; and, to appeaſe God's Wrath, he bid them throw him over board, and then the Storm would ceaſe: Which the Seamen with much Reluctancy did, praying at the ſame time to God not to lay the innocent Blood of this his Servant to them, who did it for their own Preſervation. *Jonah* was no ſooner thrown overboard, but the Sea was calm; which ſtruck the poor Seamen with ſuch Devotion, that they offered a Sacrifice to the Lord, and made Vows.

Though God was pleaſed thus to puniſh *Jonah*'s Diſobedience, yet in the midſt of Judgment remembring Mercy, he had prepared a great (*h*) Fiſh to receive him, which ſwallowing up *Jonah*, he continued in the Belly of the Fiſh (*i*) three Days and three Nights; after which Time, having before pray'd to the Lord, the Fiſh vomited him out upon the dry Land. *Jonah* being thus miraculouſly deliver'd from his living Priſon, no more diſputes the Command of his God, but haſtens away to *Nineveh*; and being got a Day's Journey into the City, he with a Freedom and Preſence of Mind becoming his Character, proclaim'd, (*k*) *Yet forty Days, and* Nineveh *ſhall be overthrown.* The People of *Nineveh* believing this Meſſage to be ſent from God, proclaim'd a Faſt, and putting on Sackcloth, ſhew'd ſuch Tokens of Sorrow and Repentance, that God revers'd their Doom. This diſpleaſed *Jonah* exceedingly; for he having poſitively denounced Deſtruction to *Nineveh*, and fix'd the Time, he thought this Clemency of God in ſparing them would

(*h*) *Fiſh.* The Name of this Fiſh is not expreſs'd in *Jon.* 1. 17. nor in *c.* 2. *v.* 10. Interpreters differ much about the Species of it, in which they might have ſaved their Labour, ſince our Bleſſed Lord in *Matt.* 12. 40. calls it a Whale.

(*i*) *Three, &c.* In this reſpect *Jonah* was a very apt Type of our Bleſſed Saviour, who for the ſame Space of Time was in the Belly of the Earth, the Grave.

(*k*) *Yet, &c.* Though this be the Subſtance of the Judgment denounced by *Jonah* againſt *Nineveh*, *Jon.* 3. 4. yet it is reaſonable to believe, that *Jonah* preach'd more than barely this; both for Conviction, by laying open the Sins of the *Ninevites*, to manifeſt the Juſtice of the Judgment denounced; and alſo for Exhortation, to bring them to Repentance, that they might eſcape it.

would ſubject him to the Cenſure of having been a falſe Prophet, and accordingly expoſtulates with God about it; who gently reproved him, aſking him, whether he did well to be angry? However, *Jonah* in Diſcontent went out of the City, and building a Booth, he ſate under the Shade of it, waiting to ſee what would be the Fate of the City; ſeeming rather to deſire the Deſtruction of the Place, than indure the leaſt Reflection on his Prophetical Office. But God gave him a rational Conviction of his Partiality to himſelf, and want of Pity to the *Ninevites*; for he prepared a (*l*) Gourd, and made it ſhade *Jonah* from the ſcorching Beams of the Sun which were troubleſome to him. This pleaſed *Jonah*; but early the next Morning God prepared a Worm, which gnawed the Gourd, and made it wither. *Jonah* having loſt this Defence from the Heat of the Sun, was ſo infeſted with its Scorching, and the violent Eaſt Wind, that he fainted, and in the Extremity of Pain he wiſh'd to die. Upon which God expoſtulated with *Jonah* thus: "Thou haſt had Compaſſi-
"on on the Gourd, for which thou haſt not laboured,
"neither

(*l*) *Gourd.* That Tranſlations, by ſticking too cloſely to the Original, and likewiſe by going too far from it, have multiplied Controverſies, and given Occaſion to ſeveral fooliſh and ſuperſtitious Fancies, and dangerous Errors; amongſt many others, we have here in this Text of *Jonah* 4. 6. a very remarkable Inſtance. What this *Gourd* was, no Body certainly knows: There are many Conjectures about it, and it has afforded Matter for great Debate formerly, eſpecially between the two Fathers, St. *Jerome* and St. *Auguſtine*, St. *Jerome* tranſlated the *Hebrew* Word *Kikaion* by that of *Ivy*; but the *Septuagint* and *vulgar Latin*, which were St. *Auguſtine*'s Favourite Verſions, tranſlated the one *a wild Gourd*, the other a *Pumpkin*. St. *Jerome*'s Freedom had like to have coſt him dear; for St. *Auguſtine* attack'd him violently in ſeveral Letters, to which St. *Jerome* always anſwer'd very civilly, telling him he did not pretend to determine poſitively that it was an *Ivy*, but that it muſt have been ſome ſuch Plant, rather than a *Gourd* or a *Pumpkin*, which growing cloſe to the Earth could not have ſhaded *Jonah* from the Heat of the Sun. But this was not all; for St. *Jerome* complains that he was ſent for to *Rome*, and there accuſed of Sacrilege and Hereſie by St. *Auguſtine*'s Friends, for changing the Name of this Plant from a *Gourd* to *Ivy*; and that they who ſtood for his Verſion of this Word were ſo ſcurvily uſed, that they were often forced to come to Blows. Whatever Name this Plant ſhould go by, no doubt it was a Plant of a ſpreading Leaf; whence ſome have taken it for a *wild Vine*; others for a *Cucumber*, or a *Pumpion*; and, perhaps, it might be the *Palmetta*. If any deſire to be further informed of this ridiculous Controverſy, they may conſult *Ribera* on *Jonah*, *Sixtus Senenſis*, *Martinius*, and *Calvin*'s Commentary on the Place.

JONAH CHAP. IV.

Jonah's Gourd.

JONAH 4. Verse 6. 2 V. p. 138.

And the LORD GOD *prepared a gourd, and made it to come up over Jonah, that it might be a Shadow over his head, etc.*

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" neither didſt thou make it grow, and which came up
" in a Night, and periſh'd in a Night: And ſhould
" not I ſpare *Nineveh*, that great City, wherein are
" more than ſixſcore thouſand Perſons that cannot diſ-
" cern between their right Hand and their left; and
" alſo much Cattle? (*m*)

Return we now to the Affairs of *Judah*, whoſe laſt King was aſſaſſinated at *Lachiſh* by ſome Conſpirators of *Jeruſalem*. His Son, young (*n*) *Uzziah*, at the Age of ſixteen Years is proclaimed King. He was a religious Prince the former Part of his Reign, maintaining the Worſhip of the true God, for which the Lord bleſs'd his Arms with Succeſs. He worſted the *Philiſtines* in many Battles, diſmantled the Cities *Gath*, *Jabneh* and *Azoth*, and was ſo ſucceſsful againſt the *Arabs* and the *Ammonites*, that he became terrible to his Neighbours: And to ſecure and adorn his Royal City at *Jeruſalem*, he built Towers on the Walls of it, from whence by Engines they could throw Darts and Stones on an approaching Invader. He was a great Admirer of Huſbandry, which he vaſtly improv'd, and by it grew very wealthy. But the Glory of all his Kingdom was his Arms, which conſiſted of two thouſand ſix hundred Officers, and three hundred and ſeven thouſand and five hundred Soldiers, compleatly arm'd both for Offence and Defence. Thus bleſs'd in all Things was this happy King, ſo long as the Prophet (*o*) *Zechariah*

(*m*) The Book of *Jonah* ends as abruptly as it begins; for it begins with a Conjunction Copulative [*And the Word of the Lord came to* Jonah] (for ſo it ſhould be read; and in the Bible of 1600 it is, *The Word of the Lord came* ALSO *to* Jonah) which has made ſome Commentators think, that this was but an Appendix to ſome other Writing of his, or of ſome other concerning him. This Book of *Jonah* likewiſe ends as abruptly as it begun; for it gives no Account of what became of the *Ninevites*, or of *Jonah* himſelf after this: Though from God's convicting of *Jonah* by the Miracle of the Gourd, and his compaſſionate Expreſſion concerning the *Ninevites*, *chap.* 4. *v.* 11. it is likely he revers'd their Doom.

(*n*) *Uzziah*. In 2 *Kings* 15. 1. he is called *Azariah*.

(*o*) *Zechariah*. He was not only a Prophet, but Preceptor to the King. St. *Jerome* ſays, this *Zechariah* was the Son of that *Zechariah* the Son of *Jehoida*, who was ſtoned by the Command of King *Joaſh*, and born after his Father's Death. *Helvicus* will not allow the *Zechariah*, whom he mentions in the thirty third Year of *Uzziah*'s Reign, to be the ſame with the Prophet *Zechariah* who wrote the Prophecy under *Darius*; and with good Reaſon.

chariah lived, which was to the three and thirtieth Year of his Reign; but when he was dead, the King was ſo puffed up with his Greatneſs, that forgetting himſelf, he would needs go into the Temple of the Lord to burn Incenſe upon the Altar. *Azariah* the Prieſt ſeeing this, attended by eighty other Prieſts, followed the King, and told him; It was not his Office to burn Incenſe, but theirs. The haughty King inrag'd to be thus reproved by his Subjects, holding a Cenſor in his Hand, threatned them, and was juſt going to burn the Incenſe; but he was in the Inſtant ſtruck with a Leproſy, and obliged to depart the Temple in a ſhameful Manner. Nor did he ever recover of this Diſeaſe, but was forced to dwell apart by himſelf; and his Son *Jotham*, as Vice-Roy, took upon him the Adminiſtration during his Father's Life. Who having reigned (*p*) two and fifty Years, died, and was buried in the ſame Field wherein the Royal Sepulchres were, but at a Diſtance from them.

Whilſt the Affairs of *Judah* were in a flouriſhing Condition under that Part of *Uzziah*'s Reign, wherein he ſerved the Lord, the Kingdom of *Iſrael* began to (*q*) decline; for *Zechariah* the Son of *Jeroboam*, the ſecond and laſt of the Race of *Jehu*, who ſucceeded his Father in the eight and thirtieth Year of *Uzziah* King of *Judah*, was at the End of ſix Months murder'd by *Shallum*, who uſurp'd the *Iſraelitiſh* Crown, which he poſſeſs'd but one Month; for *Menahem* going from (*r*) *Tirzah*, ſlew *Shallum*,

(*p*) *Two, &c.* The Prophecies containing but little hiſtorical Matter in them, I ſhall only take Notice of them in the Reigns of thoſe Kings in whoſe Time they prophefied.

(*q*) *Decline.* King *Zechariah* was the fourth from *Jehu*, and the laſt King of his Race; in whom was fulfilled that gracious Promiſe, which the Lord was pleaſed to make to *Jehu*, as a Reward of his Courage and Zeal in executing the Judgment which God had commanded him to do upon the Houſe of *Ahab*, *viz.* That he and his Family ſhould ſit on the Throne of *Iſrael* unto the fourth Generation; which was about an hundred Years; the laſt of the Family being this King *Zechariah* the Son of *Jeroboam* the ſecond.

(*r*) *Tirzah.* *Joſephus* ſays that this *Menahem* was at the Siege of *Tirzah* by King *Zechariah*'s Order, where it is probable he might be General, becauſe of making himſelf King upon the Death of *Shallum*.

lum, and made himſelf (*s*) King. *Menahem* being ſettled on the Throne took the Town of *Tiphſah*, which had refuſed to open their Gates to him; for which he put the Inhabitants to the Sword, and was ſo barbarouſly cruel, that he ripp'd up all the Women that were with Child in the Place; after which he plunder'd and laid waſte all the Country about it as far as *Tirzah*.

In theſe Times was *Iſrael* torn with terrible Convulſions; Rapine, Murder, and all manner of Violence, and eſpecially Superſtition and Idolatry, reigning throughout the Land; and though God often admoniſh'd, reprov'd and threaten'd them by his Prophets, yet they would not repent; whereupon God ſtirred up (*t*) *Phul* King of *Aſſyria* to come and (*u*) invade the Land. *Menahem* underſtanding this, politickly contriv'd to make an Advantage of this threatning Storm; for preſenting the *Aſſyrian* King with three thouſand Talents of Silver, which he raiſed among his People, he not only perſwaded *Phul* to withdraw his Forces, but before he went, to confirm the Poſſeſſion of the Crown to him. This anſwer'd his End, for he reigned quietly ten Years, and was ſucceeded by his Son *Pekahiah*, in the fiftieth Year of *Uzziah* King of *Judah*. He had not reign'd above two Years, when *Pekah* the General of his Army conſpir'd againſt him, and having ſlain him in the Tower of the Palace Royal, ſeiz'd the Crown, which he wore twenty Years; though not with great Quiet, for *Tiglathpileſer* King of *Aſſyria* fell upon *Ijon*, *Abelbethmaachah*, *Janoah*, *Kadeſh*, *Hazor*, *Gilead*, and *Galilee*, and all the Land of *Naphthali*, all ſubject to the Crown of *Iſrael*, and carried the Inhabitants Captives to *Aſſyria*. *Hoſhea* the Son of *Elah* taking Ad-

(*s*) *King.* We are referred to the Book of the *Chronicles* of the Kings of *Iſrael*, for an Account of the reſt of the Acts of theſe three laſt Kings, *Zechariah*, *Shallum* and *Menahem*; of which Acts no mention is made in either of thoſe Books of *Chronicles* which we have. Which makes it ſtill more evident, that that Book, ſo often referred to, is loſt.

(*t*) *Phul.* This *Phul* is by ſome taken to be that King of *Nineveh*, then the chief City of the *Aſſyrian* Monarchy, who is ſaid to have repented at the Preaching of *Jonah*.

(*u*) *Invade.* See 2 *Kings* 15. 19. and 1 *Chron.* 5. 26.

Advantage of *Pekah*'s Confuſion and Diſtreſs by this Ravage and Stripping of his Country, murders him, and crowds himſelf into the Throne; where for a while we will leave him, and return to the Affairs of *Judah*.

Jotham was five and twenty Years old when he began to reign, though, as Vice-Roy, ſome Years before, the whole Adminiſtration had gone through his Hands. He had frequent War with his Neighbours, particularly with *Rezin* King of *Syria*, and with *Pekah* King of *Iſrael*: He made War likewiſe with the *Ammonites*, whom he defeated, and oblig'd to pay him Tribute. He was a juſt, powerful, and (*w*) religious Prince; and of a publick Spirit, for he built a Gate to the Temple, and raiſed many other Structures for the Service and Strength of his Kingdom; and after ſixteen Years Reign he died, and was ſucceeded by his Son *Ahaz*, a wicked Prince, who degenerated from the Piety of his Father and Grandfather, and ſo far exceeded the worſt of his Predeceſſors, that he not only walked in the Steps of *Jeroboam*, who ſet up the Calve-Worſhip, but made molten Images for all the inferior Gods of the Heathens. He ſacrificed and burnt Incenſe in the High Places, and on the Hills, and under every green Tree. He likewiſe burnt Incenſe in the Valley of the Son of *Hinnom* (a Place not far from *Jeruſalem*) and, to add to his other Impieties, he made his Son to paſs through the (*x*) Fire, according to the Cuſtom of the Heathen, whom God had caſt out to make Room for the Chil-

(*w*) *Religious.* Though the High Places remained during his Time, 2 *Kings* 15. 35. yet the People that ſacrificed there, ſacrificed to the Lord.

(*x*) *Fire.* Interpreters agree, that this paſſing through the Fire was done either by cauſing the Child to paſs to *Moloch* between two Fires, made near the one to the other for that Purpoſe; by which the Child was not killed, but conſecrated to that Idol. Or by ſhutting up the Child in the Body of the Idol, which was made of Braſs, in Body like a Man, but in Head like an Ox; in Bulk ſo great, that the Body was divided into ſeven diſtinct Cells; into one of which the Child to be ſacrificed being put, was ſuffocated and burnt to Death by the Heat which was conveyed from a Fire without. And, that the Shrieks of the Children might not be heard, the Prieſts beat Drums; from whence the Place was called *Tophet*, which ſignifies a *Drum*.

Children of *Iſrael*. But God ſoon called him to a ſtrict Account for theſe abominable Doings, by permitting the (*y*) Kings of *Syria* and *Iſrael* to invade and ravage his Country. Theſe two Kings, with their joint Forces, laid Siege to *Jeruſalem*; which put *Ahaz* and his People into a great Fright: But the Lord ſent the Prophet *Iſaiah* to *Ahaz* to comfort him, and foretel the Deſtruction of his Enemies, and the Eſtabliſhment of himſelf and People, if they would believe in the Lord. For Confirmation of this, the Prophet bid *Ahaz* aſk a Sign of the Lord; but the ſtubborn King would not, under a hypocritical Pretence that he would not tempt God; though it was nothing but a Diſtruſt of his Preſervation. The two Kings having ſpent ſome Time in the Siege of *Jeruſalem*, deſpairing of taking it, retir'd; but they committed moſt barbarous Hoſtilities in other Parts of the Kingdom; for *Rezin* King of *Syria* recovered *Elath*, out of which he drove the *Jews* and ſettled the *Edomites* in it, and return'd to *Damaſcus* with a great Booty. *Pekah* on his Side ravag'd the Country with an unlimitted Fury, putting a hundred and twenty thouſand Men of *Judah* to the Sword, and carrying away two hundred thouſand Women and Children Captives. At the ſame time *Zichri*, a powerful Man of *Ephraim*, ſlew *Maaſiah* the King's Son, together with *Azri-*

(*y*) *Kings, &c.* As this Story is related in the Books of *Kings* and *Chronicles*, there ſeems ſome Diſagreement. For in 2 *Chron.* 28. 5, *&c.* it is ſaid, that God delivered *Ahaz* into the Hand of the King of *Syria*; who ſmote him, and carried away a great Multitude of Priſoners to *Damaſcus*. And that he was delivered into the Hand of *Pekah* King of *Iſrael*, who ſlew in one Day ſixſcore thouſand Men of *Judah*, and carried two hundred thouſand Women and Children, with much Spoil, to *Samaria*. And in 2 *Kings* 16. 5. it is ſaid, that *Rezin* King of *Syria*, and *Pekah* King of *Iſrael*, came up to *Jeruſalem*, and beſieged *Ahaz*, but could not overcome him. And *Iſaiah*, *chap.* 7. *ver.* 1, *&c.* ſays the ſame as 2 *Kings* 16. 5. To accommodate theſe ſeveral Relations, we muſt ſuppoſe, that the Account given in the Book of *Kings*, and by the Prophet *Iſaiah*, related to one Time, and that of *Chronicles* to another; or elſe, that the two Kings of *Syria* and *Iſrael*, after they were forced to raiſe the Siege of *Jeruſalem*, committed thoſe Hoſtilities of killing ſo many Men, and taking ſo many Captives, in other Parts of the Kingdom. For there ſeems to be no ground for Suſpicion of any Miſtake of the Tranſcriber in either Place; the Text agreeing in all three, only that in *Iſaiah* and *Chronicles* is more particular than that in *Kings*.

Azrikam the great Maſter of the King's Houſhold, and *Elkanah*, who was next in Authority to the King. Theſe Barbarities provoked the Lord, who in Pity to diſtreſſed *Judah* ſent the Prophet *Obed* to reprove the cruel *Iſraelites* for the Slaughter they had made, and the Priſoners they had taken. Upon this the Chiefs of the Tribe of *Ephraim* oppos'd the bringing the Captives and Plunder into *Samaria*, alledging, that they had already enough provoked God, and need not add this to their other Sins. This ſo weigh'd with the Army, that they quitted both the Priſoners and the Booty, and the Princes of *Iſrael* clothing them that had been ſtripp'd, and ſupplying them with Neceſſaries, ſent them and the Spoil to *Jericho* to their Friends.

The *Edomites* having gotten Poſſeſſion of *Elam*, and the Territories belonging to it, grew troubleſome Neighbours to *Judah*, which they infeſted with frequent Incurſions, as did the *Philiſtines*, who took ſeveral Cities in the South Parts of *Judah*. Under which Afflictions, King *Ahaz*, inſtead of repenting, perſiſted in his Idolatry, and ſacrificed to the Gods of *Damaſcus*, hoping for Succeſs from them, becauſe he ſaw that the People flouriſhed. But this, and his miſtaken Policy, in calling in a foreign Aid, contributed to his Ruin; for diſtruſting the Providence of the Lord, he ſent Ambaſſadors to (z) *Tiglathpileſer*, King of *Aſſyria*, with a Preſent of Silver and Gold, to deſire him to come and aſſiſt him, againſt the Kings of *Syria* and *Iſrael*, offering to become a Tributary to him. The *Aſſyrian* King glad of this Opportunity, makes ſhort Work with the King of *Syria*, for coming with a great Army againſt *Damaſcus*, he beſieged and (a) took it, ſlew *Rezin* the *Syrian* King, and carried away the People Captive. But before the *Syrian* King left *Damaſcus*, *Ahaz*

(z) *Tiglathpileſer*. He is alſo called *Tiglathpilneſer*, 2 *Chron.* 28. 20.

(a) *Took*. This Deſtruction of *Damaſcus* was not only foretold by *Iſaiah*, *chap.* 7. but by the Prophet *Amos*, *chap.* 1. *ver.* 3. and alſo, *chap.* 3. *ver.* 12.

Ahaz came to pay him a (*b*) Viſit there; where he increaſed his Idolatry by unluckily ſeeing and admiring an idolatrous Altar, which ſo pleaſed him, that he cauſed a Model of it to be made, and ſent it to *Urijah* the Prieſt at *Jeruſalem*, to make him ſuch another againſt his Return. *Urijah* purſued the King's Directions, and when *Ahaz* came to *Jeruſalem* he ſacrificed on it, and grew ſo fond of this additional Idolatry, that he made great (*c*) Alterations and Innovations, removing to it part of the Veſſels which were in the Temple, and at laſt ſhut the Temple up: And to extinguiſh the Worſhip of the God of his Fathers quite, he cauſed Altars to be erected in every Corner of *Jeruſalem*; and in all the Cities of *Judah* he made High Places to burn Incenſe in to other Gods. In the Height of theſe Impieties *Ahaz* died, having reigned ſixteen Years, and was buried in *Jeruſalem*; but not in the Royal Sepulchre of the Kings of *Judah*.

Hoſhea the Son of *Elah* having murdered *Pekah* King of *Iſrael*, and ſeized the Crown, ſoon found his Uſurpation attended with many Incumbrances. For he, imitating his wicked Predeceſſors, and together with the People continuing in Diſobedience and Rebellion againſt the Lord, ſlighting the Admonitions and Threatnings of the Prophets, they at laſt ſo highly provoked God, that he deſerted them, and ſuffered the King of (*d*) *Aſſyria* to afflict them. For *Hoſhea* was ſcarce ſettled in his ill-gotten Throne, when *Salmanaſſar*, the *Aſſyrian* Monarch, invaded him. *Hoſhea* for this Time pacify'd him with large Preſents, and a Promiſe of becoming a Tributary to him: But

(*b*) *Viſit.* This may be reaſonably ſuppos'd to be done in Policy, leſt the victorious *Aſſyrian* ſhould come to *Jeruſalem*, after his Succeſs againſt *Damaſcus*, and take the Advantage of the Nakedneſs and Weakneſs of *Judah*, which had been of late ſo often pillag'd. And that what the King of *Aſſyria* did againſt the Enemies of *Judah*, was not ſo much out of Pity to them, as to inrich himſelf: For, as the Text ſays, 2 *Chron.* 28. 20. Tiglathpilneſer *troubled* Ahaz, *but did not ſtrengthen him.*

(*c*) *Alterations.* See 1 *Kings* 7. 27. and 2 *Kings* 16. 14, *&c.*

(*d*) *Aſſyria.* The King of *Aſſyria* is call'd in *Iſa.* 10. 5. the Rod of his Anger.

But neglecting to pay the Tribute-Money, and intending to revolt by the Aſſiſtance of the King of *Egypt*, *Salmanaſſar* having early Intelligence of his Deſigns, marches with a vaſt Army directly to *Samaria*, and laid Siege to it; which held out three Years, but at laſt was forc'd to yield, which was in the ninth and laſt Year of *Hoſhea*'s Reign. *Salmanaſſar* having taken the Place, put *Hoſhea* in Irons, and confined him cloſe, and carrying all *Iſrael* Captives into *Aſſyria*, he placed them in *Halah* and in *Habor*, by the River *Gozan*, and in the Cities of *Media*. Thus were ten Tribes diſpoſſeſſed of the Land of *Canaan*, which God had given to their Fathers, (*e*) "Becauſe they obeyed not the Voice "of the Lord their God, but tranſgreſſed his Cove-"nant, and all that *Moſes* the Servant of the Lord had "commanded, and would not hear them, nor do "them:" And of this Calamity they had been often admoniſhed, and their Captivity foretold by the (*f*) Prophets.

Among the Captive *Iſraelites* that were led away by *Salmanaſſar*, was (*g*) *Tobit*, a Man of the Tribe and City of *Naphthali*. He had ſerved God from his Infancy, and done many Acts of Charity. He married a Wife of his own Tribe, called *Anna*, by whom he had a Son named *Tobias*, or *Tobit*, whom he brought up very piouſly. In their Captivity this little Family ſerved God, and would not eat of the Food of the Heathens, but lived after the Manner of the *Jews*. His Piety was conſpicuous to all, and ſo won upon the Con-

(*e*) *Becauſe.* See 2 *Chron.* 18. 12. and more at large, 2 *Kings* 17. from *v.* 7. to *v.* 24. where the Juſtice of God in diſinheriting the *Iſraelites*, and the Cauſe of it, are very amply ſet forth.

(*f*) *Prophets. Iſaiah* 8. 4. and 9. 9. to the End. *Hoſea* 8. 5, 6, 7, 8, 9. and *chap.* 13, 16. *Amos* 3. 9. to the End; *chap.* 5. 2, 3, 5. and *chap.* 6. 7. and 7. 17. and *Micah* 1. 5, 6, *&c. chap.* 2. 3, 4, *&c.*

(*g*) *Tobit.* The *Jews* themſelves look'd upon the Hiſtory of *Tobit* to be true, though they have not placed the Book of *Tobit* among their Canonical Books of Scripture. It is generally believ'd to have been writ by the two *Tobits*; but there is no Certainty of that. It is likely the Book was firſt written in *Chaldaick*, which was the Language of the Country where *Tobit* was a Captive. St. *Jerom* tranſlated it from the *Chaldaick* Original, which is now loſt; from which the *Greek* varies a little. I inſert this Story here, becauſe it happened as near this Time as I can conjecture, and for the Sake of the divine Revelation, ſo often mention'd in it.

BRITISH
17NO71
MUSEUM

TOBIT CHAP. V.

The angel goes with Tobias.

TOBIT 5. Verse 16. 2 V. p. 147.

And when his son had prepared all things for the journey, his father said, Go thou with this man & God which dwelleth in heaven &c.

Conqueror *Salmanaſſar*, that he made him his Purveyor, and gave him Leave to go whither he pleaſed. He made a pious Uſe of this Liberty, and from it took an Occaſion of viſiting and relieving his inſlaved Country-Men. He went one Day to *Rages*, a City of the *Medes*, with ten Talents of Silver, which the King had beſtowed on him, and finding *Gabel*, who was of his own Tribe, very poor, he lent him the ten Talents, and took a Receipt. After the Death of *Salmanaſſar*, *Sennacherib* perſecuted the *Iſraelites*, yet *Tobit* did not ceaſe to aſſiſt them; for he went daily to viſit his Kindred, comforted, and diſtributed among them what he had, to the utmoſt of his Power; for he fed the Hungry, cloathed the Naked, and buried thoſe that died, or had been killed. King *Sennacherib*, after flying from the Land of *Judah*, by Reaſon of a Plague God had ſent amongſt his Soldiers, and retiring into his own Country, in a Rage againſt the *Iſraelites*, he caus'd many of them to be ſlain, whoſe Bodies *Tobit* buried. The King being inform'd of this, commanded him to be killed, and his Goods to be ſeized. *Tobit* hearing this fled, and having been a Friend to many in Diſtreſs, did not now want a Friend to conceal him. About ſix Weeks after the King was murdered by his two Sons; upon which *Tobit* returned to his Houſe, and had all his Goods reſtored to him. The Danger he had been in before did not deter him from burying the Dead. And having one Day very much fatigu'd himſelf in that charitable Office, he lay down to ſleep under a Wall, and as he ſlept, there fell from a Swallow's Neſt ſome hot Dung into his Eyes, and blinded him. This Affliction he bore with much Patience, in which Time he and his Wife were driven to ſuch great Straights, that ſhe was forced to take in Work to maintain them.

Tobit believing he had not long to live, gave his Son excellent *(b)* Inſtructions, and ordered him to go to *Gabel*

(b) *Inſtructions.* See *Tobit* 4.

bel at *Rages*, to recover the ten Talents he had lent him, and return his Receipt. Young *Tobias* was unwilling to undertake this Journey alone, therefore his Father bid him inquire for ſome civil Perſon to bear him Company, whom he would requite for his Trouble. The Angel *Raphael* appeared to *Tobias* in the Shape of a young *Iſraelite*, and offered to conduct him to his Father's Friend *Gabel* at *Rages*, at whoſe Houſe he ſaid he had been, calling himſelf *Azariah* the Son of *Ananias*, and promiſed to carry out and bring back the young Man in Safety. As ſoon as they were gone, *Tobias*'s Mother wept, fearing ſhe ſhould never ſee her Son again; but the Huſband, truſting in God, comforted her. *Tobias* being on his Way, and coming to the River *Tigris*, went to waſh his Feet, and ſaw a great Fiſh coming out of the Water, which he thought would devour him; but the Angel incouraged him; adviſing him to lay hold of the Fiſh and pull it upon the Land: When he had ſo done, the Angel bid him take the Intrails of it, and to keep the Heart, the Gall and the Liver, aſſigning for a Reaſon, that the Liver and the Heart being burnt on the Coals, the Smoke of them would drive away evil Spirits, and that the Gall was proper for curing of Blemiſhes in the Eyes. Then they dreſſed ſome of the Fiſh, and ſalted up the reſt to ſerve them till they came to their Journey's end.

Being come near *Ecbatan*, a City of *Media*, the Angel told *Tobias* there was a Man in that City called *Raguel*, who was of the ſame Tribe, and his near Kinſman; that he ſhould go and lodge at his Houſe, aſk his Daughter in Marriage, and by that Means he would get all he had. *Tobias* told him he was informed ſhe had been married already to ſeven Huſbands, who were all dead, and that the evil Spirit had killed them; that he feared the ſame Fate would befal him, and being an only Son, his Death would cauſe ſo great Affliction and Grief to his Parents, that it would haſten their End. The Angel anſwered, That the Perſons over whom the evil Spirit had Power, were ſuch as married without the Fear of God, and only

BRITISH
17NO71
MUSEUM

TOBIT CHAP. VIII.

Tobias and his wife are found safe.

TOBIT 8. Verse 13. 2 V. p. 149.

So the maid opened the door, and went in, and found them both asleep.

ly thought of ſatisfying their brutal Appetite like Beaſts; that to prevent the Misfortune that had befallen the others, when he married the young Woman, he ſhould ſtrictly obſerve Continence for the firſt three Days, wholly devoting himſelf and his Wife to Prayer. That the firſt Night he ſhould lay the Liver of the Fiſh on the Fire, and it would drive away the evil Spirit; and when the third Night was paſſed, he ſhould take the young Woman in the Fear of the Lord, and for the Sake of having Children.

Tobias being arrived at *Raguel*'s Houſe, is received with much Joy and Reſpect, which incouraged the young Man to demand his Daughter in Marriage. *Raguel* at firſt made ſome Difficulty to give her, fearing that the ſame Miſchief might fall on him, which had happened to the other ſeven that had married her; but the Angel bidding him not fear, he without more to do gave her to him. *Tobias* punctually performed what the Angel had injoined him in Regard of his Wife; for he roaſted the Liver of the Fiſh on the Coals, and ſpent three Nights in Continence and Prayer. *Raguel*, who expected the Death of this his Eighth Son-in-Law, was ſurprized and amazed to ſee him alive and well in the Morning; and for Joy of this made a Feaſt, and conjured his Son *Tobias* to ſtay with him a Fortnight. In which Time, that he might not ſeem to neglect his Father's Affairs, whilſt he was ingaged at his Father-in-Law's Houſe a merry-making, he intreated the Angel, whom he took ſtill to be *Azariah*, to go to *Rages*, to receive the Money of *Gabel*, which he owed to his Father. The Angel did ſo, went and received the Money, told *Gabel* what had happened to young *Tobias*, and conducted him to the Wedding.

In the mean Time old *Tobit* and his Wife were in great Pain for their Son. The Mother was inconſolable, but the Father ſtill had Hopes. And now *Tobias* conſidering his Parents Uneaſineſs at his long Abſence, took Leave of his Father-in-Law, and ſet out with the Angel, his Wife, Men and Women-Servants, Cattle and Camels,

which carried a conſiderable Sum of Money. They arrived in eleven Days at *Charan*, which is not far from *Nineveh*. The Angel and *Tobias* ſet out before his Wife; and the Dog that had gone with them ran Home before them. By this the good old Parents knew their Son was not far off, and went out to meet him. After Imbraces and mutual Salutations, *Tobias* rubbing his Father's Eyes with the Fiſh's Gall, a Sort of white Film dropped from them, and the old Man recovered his Sight. *Sarah*, *Tobias*'s Wife, and all their Family came ſeven Days after; and being now all met, there was great Feaſting and Rejoicing for a whole Week; after which *Tobias* deſigning to reward *Azariah*, offered him half of all that he had brought home from his Journey. Upon which he, whom they took for *Azariah*, declared he was the Angel *Raphael*, and vaniſhed. *Tobit* lived to be an hundred and eight and fifty Years old. Before his Death he foretold the approaching Deſtruction of *Nineveh*, and the Rebuilding of *Jeruſalem*. He adviſed his Son to depart from *Nineveh* with his ſeven Children, as ſoon as his Mother was dead. The Son obeyed him, and immediately after the Deceaſe of his Mother, taking his Wife, Children, and Grand-Children, he left *Nineveh*, and returned to his Father and Mother-in-Law, whom he found ſtill living in a good old Age. Upon *Raguel*'s Death he inherited all that he had, and, having lived a hundred and ſeven and twenty Years, died in the Fear of the Lord.

The poor *Iſraelites* being forced out of their own Country, the *Aſſyrian* King drew out ſeveral Colonies of his own People from *Babylon*, and other Provinces, and ſent them into (*i*) *Canaan*, where they took Poſſeſſion of the Cities, and dwelt in them; but polluting the

(*i*) *Canaan.* This re-peopling of *Samaria*, and other Cities of *Iſrael*, is aſcribed to *Eſarhaddon*, *Ezra* 4. 2. But he being the Grand-ſon of *Sahnaneſſar*, by whom the Country was depopulated, it may be conſidered, whether it be probable, that the Country lay waſte and uninhabited ſo many Years, as were between the Grand father and Grand-ſon; and whether they, who were ſent by *Eſarhaddon*, might not in all Likelihood be a ſecond Colony.

the Holy Land with various Idolatries, the Lord ſent (*k*) Lions among them, which ſlew many of them. The People attributing this Affliction to their not adoring the God of the Country in ſuch Manner as he would be worſhipped in, diſpatched away Meſſengers to the King of *Aſſyria*, to acquaint him that the God of the Land had ſent Lions among them, becauſe they, not knowing how that God would be ſerved, had performed no Worſhip to him. Upon this the King ordered that one of the Prieſts that had been brought Captive out of the Land of *Iſrael*, ſhould be carried back thither, to inſtruct theſe new Inhabitants in the Worſhip of the God of the Land. Accordingly one of the captive Prieſts was ſent, who ſettled in *Bethel*, and taught the People how they ſhould (*l*) fear the Lord. But theſe Colonies conſiſting of a Mixture of People of ſeveral Nations and Provinces, each made a God of their own, according to the Manner of the Place from which they came, and put them in the Houſes of the High Places, which the (*m*) *Iſraelites* had made. Thus there came amongſt them a confuſed Mixture of the Worſhip of the true God, and of falſe Deities, they at the ſame Time ſerving the true God, and their own Idols: The laſt of which were many and various, according to the Cuſtom of the Country from whence they came. They that came from *Babylon* ſet up (*n*) *Succothbenoth* for their God. They that came from *Chuthath* made (*o*) *Nergal* their God. The Men of *Hamath* ſet up (*p*) *Aſhima*. The *Avites* had two Gods, (*q*) *Nibhaz* and *Tartak*.

(*k*) *Lions.* See 2 *Kings* 17. 25.

(*l*) *Fear.* That is, how they ſhould worſhip the Calf, as the degenerated *Iſraelites* had done.

(*m*) *Iſraelites.* 2 *Kings* 17. 29. they are call'd *Samaritans*, becauſe *Samaria* was the Metropolis, or chief City of that Kingdom.

(*n*) *Succothbenoth* was the Picture of a Hen with her Chickens, *Godwyn*, *Moſ.* and *Aar. l.* 4. *c.* 7.

(*o*) *Nergal.* The *Hebrew* Doctors call this the *Gallus Sylveſtris*, others, a *Woodcock*. But *D'Aſſigny*, *l.* 1. *p.* 103. ſays, *Nergal* was a *continual Fire.*

(*p*) *Aſhima* was repreſented by a Goat, *Godwyn*, *ut ſupra.*

(*q*) *Nibhaz.* Suppos'd to be the ſame with *Anubis*, which the *Egyptians* worſhipped in the Image of a Dog.

(*r*) *Tartak.* They that came from *Sepharvaim* had two, (*s*) *Adramelech* and (*t*) *Anammelech.*

Though this Captivity, and the Afflictions that attended it, were a literal Completion of what the Prophets had told the *Iſraelites* would inevitably befal them for their Diſobedience; yet were they ſo far from being reclaimed, that they perſiſted in their wicked Courſe of Idolatry, and neglected the Statutes and Laws, which the Lord had given to their Forefathers. This was the End of the *Iſraelitiſh* Kingdom, and the Beginning of that Mungrel People, which were afterwards called *Samaritans*; Enemies to the *Jews*, and, as ſuch, rejected by them.

The Kingdom of *Iſrael* thus extinguiſhed, that of *Judah* had a longer Period, continuing about a hundred and forty Years after the Captivity of *Iſrael* commenced. Good *Hezekiah* ſucceeding his wicked Father *Ahaz*, began his Reign in the third Year of *Hoſhea*, and in the ſix and twentieth Year of his own Age. God bleſſed him with nine and twenty Years Reign of Plenty and Proſperity; for he was a religious Prince, and permitted no other Worſhip throughout his Dominions, but that of the true God, as it had been appointed by the Law. The very firſt Month of the firſt Year of his Reign he cauſed the Gates of the Temple, which his Father had ſhut up, to be opened, and the Fabrick to be repaired. Then giving Order to the Prieſts and Levites to ſanctify themſelves, he cauſed them to cleanſe it, and put all Things in Order. When the Temple was cleanſed, the King, having recovered all the Veſſels and Utenſils that could be found, had them cleanſed, and placed before the Altar of the Lord. Pious *Hezekiah* having thus prepared all Things for the Worſhip of his God, went early in the Morning to the Temple, attended with his chief

(*r*) *Tartak.* Worſhipped in the Form of an Aſs.

(*s*) *Adramelech.* Repreſented in the Form of a Mule.

(*t*) *Anammelech.* In the Form of a Horſe. But becauſe the *Sepharvaites*, 2 *Kings* 17. 31. are ſaid to burn their Children in the Fire to theſe Gods, ſome have thence conjectured, that theſe two Idols were the ſame with *Moloch.*

chief Officers; where he offered Burnt-Offerings and Sacrifices in ſuch Abundance, that the Prieſts were too few to ſlay them, and were forced to accept of the Help of the *Levites*, who (ſo great was the Corruption then in the Prieſthood) were more ready to ſanctify themſelves than the Prieſts. Thus was the Service of the Houſe of the Lord revived and ſet in Order, to the mutual Joy and Satisfaction both of King and People. And now a Way being opened for a thorough Reformation, the King propoſed the reviving of the Paſſover; which, by Reaſon of the Diviſion of the Kingdom, and the frequent Commotions that had happened thereupon, had not been regularly obſerved for a long Time. Wherefore conſulting with his Princes, it was agreed, that ſince it could not be kept in the firſt Month, (which was the uſual Time for it) becauſe there was not a ſufficient Number of Prieſts ſanctified, and the People could not have timely Notice to aſſemble at *Jeruſalem*, it ſhould be kept in the ſecond Month, and Proclamation to be made from *Dan* to *Beerſheba*, to invite not only the two Tribes of the Kingdom of *Judah*, but all thoſe of the ten Tribes of *Iſrael*, that had eſcaped the Captivity. Accordingly (*v*) Letters were ſent by Poſt from the King throughout all *Iſrael* and *Judah*. But when the Meſſengers came to the Countries of *Ephraim*, *Manaſſeh* and *Zebulun*, they were derided and uncivilly uſed. However, ſeveral of the Tribes of *Aſher*, *Manaſſeh* and *Zebulun*, gladly imbraced the Opportunity of Worſhipping the Lord the true Way, and came to *Jeruſalem*. As for the Men of *Judah*, the Power of God wrought ſo effectually upon them, that they unanimouſly obeyed the King and his Princes, who, they were ſenſible, acted by the Command of the Lord.

All Things being prepared, as well as the Time would permit, and the idolatrous Altars in *Jeruſalem* demoliſhed and thrown into the Brook *Kidron*, the People met, and on the fourteenth Day of the ſecond Month,

(*v*) *Letters.* See 2 *Chron.* 30. 6.

Month, celebrated the Paſſover. But good King *Hezekiah* fearing that in ſo great a Multitude there might be ſome who had not obſerved the Ceremony of ſanctifying themſelves, offered this atoning (*w*) Prayer for them, "The good Lord pardon every one, that prepareth "his Heart to ſeek God, even the Lord God of his "Fathers; although he be not cleanſed, according "to the Purification of the Sanctuary." The Paſſover being over, the King commanded all that were preſent to go into all the Cities of *Judah*, and break down the Images, burn the Groves, and demoliſh the High Places and Altars, not only in *Judah*, but in all Parts of *Benjamin*, and in thoſe Places of *Ephraim* and *Manaſſeh*, which were ſubject to *Judah*. In fine, he reſtored the ancient Worſhip, that had been uſed in the Temple in all its Solemnities, allotting to the Prieſts and Levites their reſpective Services and Allowances of Proviſions and other Neceſſaries. And to perfect the Reformation in Point of Religion, he broke in Pieces the Brazen Serpent which *Moſes* had made, becauſe the People had offered Sacrifice to it till that Time.

Hezekiah continuing ſtrict in the Worſhip of the Lord, his Piety was rewarded with a proſperous Reign; and he merited the Title of, The beſt King of *Judah* (*x*) before and after his Time. He recovered thoſe Cities which the *Philiſtines* had taken from his Father in the Low-Country, and South Parts of *Judah*; and being uneaſy under the Tribute which his Father had ingaged to pay to the King of *Aſſyria*, he refuſed to pay it any longer. Upon this *Sennacherib* enters *Judah* in the fourteenth Year of *Hezekiah*'s Reign, and beſieging ſeveral Cities, took them. Which *Hezekiah* hearing, and rightly conjecturing that he would at laſt bend his whole Force againſt *Jeruſalem*, reſolved while he had Time to make

(*w*) *Prayer.* See 2 *Chron.* 30. 18, 19. In which Chapter is ſet down the reſt of this great Solemnity, the greateſt that had been performed in *Jeruſalem*, ſince the Time of *Solomon*.

(*x*) *Before.* That muſt be meant, ſince the Diviſion of the Kingdom.

make it as ſtrong as he could: And to ſupply himſelf, and ſtraiten the Enemy, he ſtopped up all the Springs without the City, and turn'd the Brook *Gihon* into the City. Then he repaired the (*y*) Wall, made ſeveral new Fortifications, and added another Wall without the old one. He likewiſe repaired the Citadel *Millo*, and provided the City with all Manner of warlike Ammunition.

Notwithſtanding theſe Preparations, *Hezekiah* wiſely conſidering the Inequality of Power, thought it ſafer to ſubmit and compound the Matter, than to run the Hazard of a Battle, and ſuffer his Country to be ravaged and plundered by the Enemy. To which End he ſent Ambaſſadors to *Sennacherib*, who then was before *Lachiſh*, and by them acknowledging his Offence, intreated him to withdraw his Army, promiſing to ſubmit to what Terms he pleaſed. The haughty *Aſſyrian* Monarch demands (*z*) thirty Talents of God, and (*a*) three hundred Talents of Silver; which *Hezekiah* with much Difficulty did, for he was forced to ſtrip the Temple and his own Palace. Baſe *Sennacherib* having received the Money, refuſes to ſtand to the Agreement, and, inſtead of raiſing the Siege, or withdrawing his Army, ſent away a large Detachment under the Command of three Generals, *Tartan*, *Rabſaris*, and *Rabſhekeh*, to take Poſſeſſion of *Jeruſalem*; where *Rabſhekeh*, in the Name of his Maſter, and in great Contempt of the God of *Iſrael* and King *Hezekiah*, demanded the Surrender of the City. *Hezekiah* had ſent three of his Miniſters to parly with the three *Aſſyrian* Generals, *viz.* *Eliakim*, Comptroller of his Houſhold; *Shebna*, the Secretary; and *Joab*, the Recorder.

(*y*) *Wall.* This I ſuppoſe was that Part of the Wall which *Joaſh*, King of *Iſrael*, had broke down in the Time of *Amaziah*, King of *Judah*, 2 *Chron.* 25. 23.

(*z*) *Thirty, &c.* At four thouſand five hundred Pounds a-piece, thirty Talents of Gold come to one hundred thirty-five thouſand Pounds.

(*a*) *Three, &c.* Three hundred Talents of Silver, at three hundred ſeventy-five Pounds each, come to one hundred twelve thouſand and five hundred Pounds.

corder. To theſe *Rabſhekeh* addreſſed himſelf after that inſolent Manner in the *Jewiſh* Language, which he continued to repeat, that the People, hearing his proud Threats, and vain Boaſtings, might be afraid, and incline the King to yield to their inſolent Demands. The three Miniſters return to *Hezekiah* in a very mournful Manner, and relate to him what had paſſed between the *Aſſyrian* Commanders and them; upon which the King ſent *Eliakim* and *Shebna* to *Iſaiah*, to deſire him to conſult the Lord for them: Who not in the leaſt diſmayed at the Arrogance of the blaſphemous King of *Aſſyria*, returned this ſhort and comfortable (*b*) Anſwer to the King of *Judah*; "Thus ſaith the "Lord, be not afraid of the Words which thou haſt "heard, with which the Servant of the King of *Aſſy-* "*ria* hath blaſphemed me. Behold I will ſend a Blaſt "upon him; and he ſhall hear a Rumour, and ſhall "return to his own Land, and I will cauſe him to fall "by the Sword in his own Land.

Rabſhekeh having ſummoned *Jeruſalem* to yield, and receiving no Anſwer, returned to his Maſter, who was incamped before *Libnah*. Here it was that *Sennacherib* heard the Rumour, which God threatned by *Iſaiah*; which was, that his Country was invaded by *Tirhakah* King of *Ethiopia*. Wherefore reſolving to return Home with all Speed, he ſent a ſecond Summons to *Hezekiah*, as blaſphemous and as inſolent as the former. *Hezekiah* having read the Letter, went into the Temple, and ſpreading it before the Lord, he prayed to him for Deliverance from the King of *Aſſyria*. *Hezekiah* had no ſooner made his Prayer, but the Lord returned him another comfortable (*c*) Anſwer by the Prophet *Iſaiah*, which was an Aſſurance of ſpeedy Deliverance; for the King of *Aſſyria* ſhould not attack *Jeruſalem*, but return without doing any Hurt. This was ſoon verified; for in that ſame Night the Angel of the Lord came

(*b*) *Anſwer.* See *Iſa.* 37. 6, 7, *&c.*
(*c*) *Anſwer.* See 2 *Kings* 19. 20.

came into the Camp of *Sennacherib*, and (*d*) ſlew a hundred and eighty thouſand, who were all choice Men. (*e*) *Sennacherib* the next Day ſeeing ſuch a Slaughter of his People, haſtned with the reſt into his own Country, and took up his Reſidence at *Nineveh*; where he had not long been, but one Day, as he was worſhipping in the Temple of (*f*) *Niſroch*, his God, his two unnatural Sons, *Adrammelech* and *Sharezar*, (*g*) aſſaſſinated him; who eſcaping into *Armenia*, made Way for *Eſarhaddon*, their Brother, to aſcend the *Aſſyrian* Throne. After this Defeat of *Sennacherib*, *Hezekiah* was very much reſpected by all the neighbouring Princes, ſeveral ſending him Preſents; ſo that he became exceeding rich and powerful. In the midſt of all which he is ſeized by a mortal Diſeaſe, and to aſſure him it was ſo, the Prophet *Iſaiah*, in the Name of the Lord, came to adviſe him to ſettle his Affairs, for he ſhould die; and then withdrew. *Hezekiah* knew no other Way to deprecate this Sentence, but by applying directly to his God, whom he thus addreſs'd: "Remember me, O Lord, I beſeech thee; how I "walked before thee in Truth, and with a perfect "Heart;

(*d*) *Slew.* What Manner of Death theſe Men died is not mentioned in the Text, ſo that there is Room for Variety of Conjecture. Though moſt agree it was a Sort of Suffocation, probably occaſioned by Lightning.

(*e*) *Sennacherib.* He being the grand Offender in this Caſe, and his People but as Subjects obeying him; it may be asked why he eſcaped in this great Slaughter? To which Interpreters anſwer, 1. That he might be ſenſible of that great Power which he had ſo inſolently blaſphemed. And, 2. That after he had ſeen the Slaughter of his People, and ſhamefully fled, he might die a more ſcandalous and ignominious Death, by the Hands of his unnatural Sons.

(*f*) *Niſroch.* Some take this God to be the Figure of *Noah*'s Ark, others of an Eagle.

(*g*) *Aſſaſſinated.* The Cauſe of this Parricide is not mentioned in the Holy Text. But Dr. *Prideaux*, in his Introduction to the Reading of Hiſtory, *p.* 154. gives this plauſible Account. When *Sennacherib* was got home, with the Loſs of ſo great an Army, he demanded of ſome about him, what the Reaſon might be, that the irreſiſtible God of Heaven ſo favoured the *Jewiſh* Nation? To which he was anſwered, That *Abraham*, from whom they were deſcended, by ſacrificing his only Son to him, had purchaſed this Protection to his Progeny. Whereupon the King replied, "If that will "win him, I'll ſpare him two of my "Sons, to gain him to my Side." Which when his two Sons, *Sharezar* and *Adrammelech* heard, they reſolved to prevent their own Deaths by his. To theſe Times may be referred thoſe Propheſies of *Iſaiah* which are contained in *chap.* 10. and in *chap.* 14. 25. and *chap.* 31. 8. and that of *Micah*, chap. 3. 6,

" Heart; and have done that which is good in thy " Sight." This ſhort Prayer had ſo good Effect with God, that before *Iſaiah* was got into the Middle of the Court, the Spirit of the Lord bid him return, and tell *Hezekiah*, that he had heard his Prayers, and ſeen his Tears; that he ſhould recover in three Days, and that he would add fifteen Years to his Life; giving him at the ſame Time an Aſſurance of his Care and Protection of him and his People. *Hezekiah*, in Surprize at the ſudden Reverſe of his Doom, aſked the Prophet by what Sign he might know he ſhould recover. *Iſaiah* told him, he might take his Choice; either to have the Shadow on the Sun-Dial go ten Degrees forward or backward; and he choſe the latter, which accordingly came to paſs. Then the Prophet ordered a Lump of dry Figs to be laid upon the King's Ulcer, and he recovered. Immediately after which he drew up a lamentable Memorial of his Affliction upon the Thought of his Death, and a grateful Acknowledgment of his Recovery; which he committed to (*h*) Writing. The Fame of this Cure, and the Miracle attending it ſpread ſo far, that it reached the Ear of *Morodach Baladan*, King of (*i*) *Babylon*, who ſent Ambaſſadors with Letters and Preſents to congratulate *Hezekiah*'s Recovery; who thinking he could not more honourably return the Compliment, than by ſhewing them the Grandeur of his Kingdom, very (*k*) indiſcreetly gave them a Sight of all his Strength and Treaſure. For which *Iſaiah*, by the Order of God, reproved him ſeverely, and foretold, that the Day would come, when all the Treaſures he had gathered, and his Children alſo, ſhould be carried into *Babylon*. *Hezekiah* having erred through human Weakneſs, not Stubbornneſs, (*l*) humbly bowing to

(*h*) *Writing.* See *Iſa.* 38. 9, *&c.*

(*i*) *Babylon.* At that Time *Babylon* was a Tributary of the *Aſſyrian* Monarchy, and though *Morodach Baladan* is called King, he is thought to be no more than Vice-Roy.

(*k*) *Indiſcreetly.* Such Actions have coſt Nations dear; and have been often the Occaſion of drawing the barbarous People into the *Roman* Empire.

(*l*) *Humbly.* This ſhews that *Hezekiah* had ſome Oſtentation or Vanity in ſhewing his Treaſures to the *Babyloniſh* Ambaſſadors.

to the Judgment, replied, "Good is the Word of the "Lord which thou haſt ſpoken, ſeeing there ſhall be "Peace and Truth in my Days." How long after this *Hezekiah* reigned, is not certain; though this is the laſt Act recorded of him. Undoubtedly in fifteen Years after his Sickneſs, ſo pious and good a Prince did many Things for the Honour of God, and the Good of his People; but being only recorded in the Chronicles of the Kings of *Judah*, we are deprived of the Memoirs of the latter Part of this and other Kings Lives. He was buried in the chief Sepulchre of the Sons of *David*, and all *Judah* lamented his Death, and did him Honour *.

Good King *Hezekiah* is ſucceeded by his Son *Manaſſeh*, at the Age of twelve Years. Though he was but young, yet he could not be a Stranger to the happy Reign of his pious Father, whoſe Example he was ſo far from imitating, that he acted directly contrary to him in all Things, eſpecially in what related to the Worſhip of God; for he adored Idols, reſtored the High Places, erected Altars to *Baal*, ſet up an Idol in the Temple, made his Son paſs through the Fire, and made uſe of Diviners, Inchanters, and thoſe who ſaid they had familiar Spirits. He was naturally very cruel; for, to add to the reſt of his Crimes, he is ſaid to have ſhed ſo much (*m*) innocent Blood,

* In *Hezekiah's* Reign we read of two great Miniſters, *Eliakim* and *Shebna*, who were ſent to receive the King of *Aſſyria's* Meſſage by *Rabſhekeh*, and afterwards to conſult the Prophet *Iſaiah* about it, 2 *Kings* 18. 17, 18. and *chap.* 19. 2. *Eliakim* was a good Man; but *Shebna* a wicked Man. The Prophet *Iſaiah*, *chap.* 22. was ſent by the Lord to *Shebna* to reprove him, and tell him, that he would not only throw him out of his Offices, and place *Eliakim* in them, but ſend him away Captive, and would *violently turn and toſs him, like a Ball, into a large Country, where he ſhould die:* And he would give his Office to *Eliakim*, (whom he had ſupplanted, and gotten from him the Office of Treaſurer) and would make *Eliakim* a Father to the Inhabitants of *Jeruſalem*, and to the Houſe of *Judah*.

(*m*) *Innocent.* Amongſt the reſt that made up this purple Stream, it is more than probable, the innocent Blood of the Prophet *Iſaiah* was ſpilt. For tho' the Holy Text gives no Account of his Death, yet Eccleſiaſtick Writers tell us, that under this King *Manaſſeh* (who is reported to have been his Son-in-Law) he was

Blood, that *Jeruſalem* was filled with it. By theſe horrid Impieties he provoked the Lord to ſend his Prophet to him with this dreadful Meſſage; That he would bring ſuch Calamities upon *Jeruſalem* and *Judah*, that whoſoever ſhould hear of them, they ſhould make their Ears to tingle: Declaring that he would forſake the Remnant of his Inheritance, and deliver them into the Hands of their Enemies. Theſe Judgments ſoon came to paſs; for God permitted the *Aſſyrians* to enter *Judah*, who committed all Manner of Outrage, and ſeizing the guilty King, who hid himſelf among the Briars, put him in Irons, and, with his People, carried him Priſoner to *Babylon*.

Manaſſeh, in this Diſtreſs, came to himſelf, and conſidering the Hand of God was juſt upon him for his abominable Practices, he, in moſt pungent Sorrow, and Senſe of his Condition, addreſſed himſelf to God, who graciouſly accepted his Prayers, and reſtored him to his Kingdom. Upon his Return, to manifeſt the Sincerity of his Repentance, he removed the Idols and Altars of ſtrange Gods out of the Temple, and ſuffered none of them to remain in *Jeruſalem*. Then repairing the Altar of the Lord, he ſacrificed thereon Burnt-Offerings, and Thank-Offerings, and obliged the People of *Judah* to ſerve the Lord. However, the People did ſtill ſacrifice in the High Places, not to Idols, but to the Lord their God only. And as he reformed in Matters of Religion, ſo he did in thoſe of the State; for he garriſon'd his Towns, and built a very high Wall, to incloſe Mount *Sion* in the City. Having reigned five and fifty Years, he died, and was buried (not as the good Kings of *Judah*, in the Royal

was in his extream Age, after he had lived more than a hundred Years, and propheſied more than ſixty of them, moſt barbarouſly put to Death, by being ſawed in two with a wooden Saw. To which, very probably, the Author of the Epiſtle to the *Hebrews* might refer, when he ſaid, *They were ſawed aſunder*, Heb. 11. 37. He collected into one Volume all the Prophecies he had made under the Kings, *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*.

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II. KINGS CHAP. XXIII.

Josiah destroyeth Idolatry.

II. KINGS 23. Verse 4. 2 V. p. 161.

And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, etc.

Royal Sepulchre) in the (*n*) Garden of his own Houſe, called the Garden of *Uzziah*.

Amon, his Son, ſucceeded him, who inherited the worſt of his Father's Vices, and followed the ill Example he had ſet him in the Beginning of his Reign, for which God ſhortned his Government, by permitting his Servants to conſpire againſt him, and ſlay him. However, as wicked as he was, his Death was reveng'd; for the People put the Conſpirators to Death, and placed his Son (*o*) *Joſiah* upon the Throne, who was then a Child but eight Years old.

This youthful Prince gave ſuch early Tokens of a pious Genius, that the Lord took him into his immediate Care, and He his Conduct from the Example of his moſt pious Predeceſſors. This recommended him ſtill to the more immediate Providence of God, who inſpired him with Divine Graces; for in the (*p*) eighth Year of his Reign, he not only deſtroyed the Idols and Altars of *Baal*, but the Altar at *Bethel*, and thoſe that were in the High Places, with all other Things that tended to Idolatry. And to ſhew his Contempt of *Bethel*, where *Jeroboam* had ſet up one of the Calf-Idols, he ſent the Aſhes of the idolatrous Things, that he had burnt, thither. And, to be ſatisfied in a thorough Purgation of the Idolatrous Worſhip, he viſited *Bethel* in Perſon, where, after many Expreſſions of Zeal for the Service of the true God, he not only depoſed the falſe Prieſts, but ſeeing many Monuments of the Dead in the Mount, he ordered the Bones to

(*n*) *Garden.* See 2 *Kings* 21. 18. Though his Reign was the longeſt of any of the Kings of *Judah* or *Iſrael*, and that his Captivity was in a few Years after his Acceſſion to the Crown, yet we have very little ſaid of him in the Holy Scriptures after his Reſtauration; but are referred to the Book of the *Seers* for the former part of his Reign. Who theſe *Seers* were, is differently opined. In our Margin they are called *Hozai*, which the *Jews* will have to be the Prophet *Hoſea*, which cannot be. The *Septuagint* turn the Word *Hozai* by that of *Seers*, making it not a proper, but common Name; from which *Vatablus* rightly calls them Prophets: For ſo was *Samuel* called, when *Saul* went to inquire of him.

(*o*) *Joſiah.* This was the King, who was propheſied of by Name above three hundred Years before he was born. 1 *Kings* 13. 2.

(*p*) *Eighth.* See 2 *Chron.* 34. 2.

to be taken out of them and burnt upon one of the Altars. But by the Inſcription diſcovering the Monument of the (*q*) Man of God, that came from *Judah*, to declare againſt the Altar at *Bethel*, he would not let his Bones be moved. *Joſiah* carried this Reformation through all the Cities of *Samaria* that were ſubject to the Crown of *Judah*. And where-ever he found any Prieſts of the *Levitical* Order, that had ſacrificed to Idols, he depoſed them from their ſacerdotal Office; yet ſacrificed the falſe Prieſts upon their own Altars, and burnt their Bones there. But all this while that the King was zealous in reviving the Worſhip of the Lord God of *Iſrael*, the People ſhewed ſo much Indifference and Unwillingneſs in it, that he was forced to make uſe of his Royal Power to compel them. So dangerous are ill Habits, and difficult to be ſhaken off. Of this the Prophet (*r*) *Jeremy* very much complain'd.

This pious Prince having ſo happily carried on this Reformation in the diſtant Parts of the Kingdom, had ordered the Temple at *Jeruſalem* to be repaired and cleanſed of all the Remains of Idolatry; and having lodged the Money, which the Officers, by his Command, had collected for this Work, in the Temple, whilſt *Hilkiah* the High-Prieſt was locking up the Money, he found the (*s*) Book of the Law, which being brought to the King, and read by *Shaphan* the Chancellor to him, he rent his Robes, and immediately commanded *Hilkiah*, and the Princes of the Kingdom, to go and inquire of the Lord for

(*q*) *Man*, &c. See 1 *Kings* 13. 31. 2 *Kings* 13. 18. 1 *Kings* 13. 11.

(*r*) *Jeremy*. See *Chap.* 3. 4, 5.

(*s*) *Book*. This was the Book of *Deuteronomy*, or rather the whole *Pentateuch*, 2 *Chron.* 34. 14. which *Moſes*, by the Command of God, had laid up in the Ark. Which Book having been ſo neglected by *Manaſſeh* and *Amon*, it was look'd upon as an extraordinary Thing to find it in the Temple. For thoſe two impious Kings had burnt or ſuppreſs'd all the Holy Books they could meet with. So that King *Joſiah*, as yet, had not the Book of the Law; for when *Shaphan* the Chancellor read it before the King, he was ſo concern'd that he had been ignorant of it all this while, that in Grief he rent his Robes: Though ſome are of Opinion, that his Grief proceeded from the heavy Judgments pronounced therein againſt the Tranſgreſſors of it.

for him and themſelves what they ſhould do, for fear God's Wrath ſhould be executed on them, for the Wickedneſs of their Predeceſſors, that had ſo flagrantly diſobeyed the Words of the Law. Upon which *Hilkiah*, attended with the great Miniſters, went to (*t*) *Huldah* the Propheteſs, the Wife of (*u*) *Shallum*, Keeper of the Wardrobe, who dwelt in the (*w*) College in *Jeruſalem*: And having imparted their Buſineſs to her, ſhe told them, That the Evils threatned in the Book of the Law would ſoon fall on the Houſe of *Judah*; but for the King, becauſe he had humbled himſelf, when he heard the Judgments denounced againſt the People, he ſhould die a King in Peace, and ſee none of the Evils he intended to bring againſt *Jeruſalem*, and the Inhabitants of it.

With this Anſwer they return'd to the King, who thereupon aſſembled the People, and went with them to the Temple; where, when he had diſtinctly read to them the Words of the Book of the Law, he entred into a Covenant to obſerve all that was contained in it, and

(*t*) *Huldah.* She was a Woman very much reverenced and eſteemed for her Age, Wiſdom and Piety; as we read of other Women before, *viz. Deborah, Judg.* 4. and *Hannah* the Mother of *Samuel, l.* 1. *c.* 2. And therefore there is no Ground for thinking it ſtrange, that at a Time when there were Men Prophets, and ſo eminent as *Jeremy* and *Zephany*, King *Joſiah* ſhould ſend his Miniſters to inquire at the Mouth of a Woman. Beſides, as St. *Jerom, l.* 2. *contra Pelag.* well obſerves, God in directing them to conſult a Woman on ſo ſolemn and important an Occaſion, might do it, as a ſecret Reprehenſion for their own want of Sanctity; for though *Jeremy* the Prophet was then in Being, and propheſied, yet poſſibly he might be at ſome Diſtance from *Jeruſalem*; (for as he obſerves, *chap.* 1. *ver.* 1. he dwelt at *Anathoth*, three Miles from *Jeruſalem*) and beſides, as others obſerve, he might poſſibly be ingaged in admoniſhing and inſtructing Part of the other ten Tribes; ſo that the King, being impatient to know what to do to avert the Judgments threatned in the Book of the Law againſt the Violaters of it (as they all at that Time were) took the ſpeedieſt Way, and, as it proved, the beſt, for Satisfaction in this Caſe.

(*u*) *Shallum.* The *Jews* ſay, that this *Shallum* was the Uncle of *Jeremy*'s Father.

(*w*) *College.* That is, in the *Second City*, near the ſecond Wall of the City (for in thoſe Days great Towns had three Walls.) The *Chaldee* Paraphraſe calls this ſecond City, a Houſe of Learning, or School; and *Vatablus* ſays, it held the ſecond Place of Dignity next to the Temple, and in which the Prophets and Doctors lived; others, that it was a School of profane Learning, which is very likely at this Time, when there were no Books of the Law in Being, that they knew of.

and ingaged all the People to ſtand to that Covenant. Then he kept the Paſſover with ſuch State and Solemnity, as had never been obſerv'd from the Days of (x) *Samuel* to that Time.

Theſe Tranſactions, from the finding the Book of the Law, to the keeping the Paſſover, were in the eighteenth Year of *Joſiah*'s Reign; from which Time to his one and thirtieth Year, which was his laſt, we have no Account of him, but are referred to the Book of the Kings of *Iſrael* and *Judah*. The laſt Act of this King was his oppoſing *Necho* King of *Egypt*, who marching through *Joſiah*'s Country to attack *Carchemiſh*, a Place belonging to the King of (y) *Babylon*, *Joſiah* immediately marched againſt him. The *Egyptian* King hearing this, ſent Ambaſſadors to deſire him to deſiſt; for he declared he came not to invade his Territories, but to do himſelf Juſtice on the King of *Babylon*; aſſuring him at the ſame Time, that what he did was by (z) Inſtruction from God. But *Joſiah* having ſo far advanced with his Army, would not (a) believe the *Egyptian* King, for he did not know that this

(x) *Samuel.* See 2 *Chron.* 35. 18.

(y) *Babylon.* He is called King of *Aſſyria*, 2 *Kings* 23. 29. but that cannot be properly meant ſo; for at that Time *Aſſyria* was under *Nabopollaſar* (who is called *Nabuchodonoſor* Senior) King of *Babylon*, who was King of *Babylon* and *Aſſyria* too. Beſides, *Aſarhaddon* was the Son of *Sennacherib*, who reigned but ten Years after the Defeat of his Army by the Angel in *Judea*, the laſt King of *Aſſyria*, properly ſpeaking. So that it was againſt *Nabopollaſar* that *Pharaoh Necho* went, when King *Joſiah* oppos'd his Paſſage through the Country.

(z) *Inſtruction*, &c. This, as St. *Jerom* ſays, was by Word of Mouth to the King of *Egypt* by *Jeremy* the Prophet, and that *Joſiah* loſt his Life in that Action, for not obeying the Word of the Lord. Which is the more probable, in that the Lord had often by his Prophets admoniſh'd Kings that were Strangers to the Law.

(a) *Believe.* It is reaſonable to ſuppoſe, that *Necho* King of *Egypt* being to paſs with his Army through King *Joſiah*'s Country, *Joſiah* not underſtanding his Intent in this Expedition, might ſuſpect he had a Deſign upon him; and therefore went out with an Army to ſtop him, being unwilling to truſt a foreign Army in his Country. But it is plain, that by this unadviſed and wilful Act of his in going to fight with the King of *Egypt*, without any other Cauſe than his own Suſpicion of that Prince's invading him, though the *Egyptian* told him he had no Deſign on him, and that what he did was by the Advice of God. I ſay, this wilful Act of his ſhortned his own Life, and deprived himſelf of the Benefit of that Part of the divine Promiſe by the Propheteſs *Huldah*, that he ſhould go to his Grave in Peace, 2 *Chron.* 34. 28.

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LAMENTATIONS CHAP. I.

The Lamentations of Jeremiah.

LAMENTATIONS 1. Verse 1.

21. p. 165.

Jerusalems misery for her sins. Her complaint and confession of GODS *righteous Judgments.*

this was of the Lord, no otherwiſe than as King *Necho* told him, whom, as an invading Enemy, he thought he was not bound to believe: And therefore reſolving to drive him out, he diſguiſed himſelf, and in the Valley of *Megiddo* drew up his Army to fight the *Egyptian*; who was not unprepared to receive him. The two Armies ingaged, and the Action grew ſo hot, that the *Egyptian* Archers diſcovering *Joſiah*, notwithſtanding his Diſguiſe, ply'd that Quarter where he fought ſo warmly with their Arrows, that at laſt one prov'd the Meſſenger of Death to him. *Joſiah* finding himſelf wounded, bid his Charioteer drive him out of the Battle, who ſhifting him into another Chariot, brought him to *Jeruſalem*, where he ſoon died, and was buried in the Sepulchre of his Fathers. The Death of this excellent Prince was lamented by all his Subjects; but by none ſo much as the Prophet *Jeremy*; who, upon that Occaſion, compoſed the greateſt Part of that mournful Song, which is called *The Lamentations of Jeremy*; wherein he foretold the Miſeries that would fall upon the People after the Death of *Joſiah*. And in ſo great a Veneration was the Memory of this good King, that upon all mournful Occaſions afterwards the ſinging Men and Women were obliged to commemorate the untimely Death of good King *Joſiah*: Which laſted an hundred Years after, even to the Prophet (*b*) *Zechary*'s Time. Though good King *Joſiah* had indeavoured by his own pious Example, by wholeſome Advice, preſſing Inſtances, Threats, and Force, to reclaim his People; yet the Lord, who well knew the obſtinate Nature of them, before *Joſiah*'s Death, (*c*) declar'd, he would remove *Judah* out of his Sight, as he had done *Iſrael*,

(*b*) *Zechary's.* Who remembred it, by comparing the Mourning, which he then prophesied ſhould in After-times be in *Jeruſalem*, to the Mourning of *Hadad-rimmon*, in the Valley of *Megiddon*, which was the Place where *Joſiah* received his mortal Wound.

(*c*) *Declared.* See 2. *Kings* 23. 26, 27. From hence it is, that the Prophets of that Time complained ſo grievouſly of the People, and denounced the Judgments of the Lord againſt them; even to the Deſtruction of their City, and their own Captivity: As did *Jeremy* in the four,

Israel, (who was now in Captivity) and would reject the City of *Jerusalem*, which he had formerly chosen, and the Temple in which he said, "His Name should "remain.

Upon the Death of *Josiah*, his Son *Jehoahaz* was proclaimed and anointed King; but his Reign was short, lasting but three Months: For the King of *Egypt* improving his Victory at *Megiddo*, deposed *Jehoahaz*, and set up *Eliakim*, *Jehoahaz*'s elder Brother, changing his Name to *Jehoiakim*. Then making the Crown of *Judah* tributary to *Egypt*, he obliged the Country to pay him a hundred Talents of Silver, and one of Gold; which Money *Jehoiakim* raised by a general Tax upon the Land, rating every Man according to his (*d*) Ability.

Jehoahaz being deposed, the King of *Egypt* loaded him with Irons, and left him at *Riblah*, a City of *Syria*, whilst he pursued his Expedition against the (*e*) *Assyrian*, and afterwards, at his Return he took him along with him to *Egypt*, where he soon (*f*) died. And (*g*) now *Jehoiakim*

four, five, six, fourteen, fifteen, sixteen, nineteen, and twenty Chapters of this Prophecy; and the Prophet *Zephany* in his. With whom may be joined the Prophet *Habakkuk*, who is supposed to have liv'd in the latter Part of *Josiah*'s Reign, or under his Son's, a little before their Captivity by the *Chaldeans*, which he foretold, *Hab.* 1. from *v.* 5. to the 12th.

(*d*) *Ability.* See 2 *Kings* 23. 35. It is very probable the Prophet *Jeremy* had regard to this Taxation, when in his mournful Complaint he said of *Jerusalem*, *She that was great among the Nations, and Princess among the Provinces, how is she become tributary?* Lam. 1. 1.

(*e*) *Assyrian.* Or rather *Babylonian*, as we have observed in our Note on the last Letter (*y*).

(*f*) *Died.* This the Prophet *Jeremy* foretold, *chap.* 22. *ver.* 10, 11, 12. where he bids the King and People of *Judah*, *not to weep for the Dead*, (meaning *Josiah*) *but for him that goeth away, for he shall return no more, nor see his native Country.* For, said he, *Thus saith the Lord concerning* Shallum (which was the right Name of *Jehoahaz*, *Jerem.* 22. 11.) *the Son of* Josiah *King of* Judah, *who reigned instead of* Josiah *his Father, and who went forth out of this Place, he shall not return hither any more.*

(*g*) *Now.* The Prophet *Nahum*, the *Elkeshite*, (so called in the Title of his Prophecy, either because he was of the Town of *Elkesha*, in the Tribe of *Judah*, as is the Opinion of St. *Jerom*, or that it was the Name of his Family) is supposed to have lived and prophesied about this Time. It is certain he prophesied after the Captivity of the ten Tribes, and before that of *Judah*; which last he foretold in his first Chapter, and the

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Jehoiakim being placed on the Throne of *Judah* by *Pharaoh Necho*, King of *Egypt*, inſtead of taking Warning by the manifeſt Judgments God had inflicted on his Predeceſſors, imitates them in the worſt of their wicked Actions; notwithſtanding which, though he deſerv'd immediate Puniſhment, God in Mercy, to reclaim him and his People, ſent his Servant, the Prophet *Jeremy*, to admoniſh and exhort them to Repentance, and aſſure them, that if they perſiſted in their wicked Way of Living, he would make the Temple like the Houſe of (*b*) *Shiloh*, and

Deſtruction of *Nineveh* in thoſe that follow. Concerning the particular Time in which he lived there are various Opinions: The *Jews* place him in *Manaſſeh*'s Reign; the Notes on our Bible in ſixteen hundred, ſet him before *Manaſſeh*, and about the Time of *Hezekiah*; St. *Jerome* places him under *Hezekiah*, about the Time that *Sennacherib* beſieged *Jeruſalem*, after the ten Tribes were carried away captive. But *Tremellius* and *Junius* refer him to the latter Part of *Joſiah*'s Reign. Which ſeems the more likely, as being nearer to the Deſtruction of *Nineveh*, and the *Aſſyrian* Monarchy, to which *Nahum*'s Prophecy did more particularly relate. Nor did this Prophet only propheſy againſt *Nineveh*, but the Prophet *Zephany* alſo, who began to propheſy in the Days of *Joſiah* King of *Judah*, *Zeph.* 1. 1. and prophecied directly againſt *Aſſyria* in general, and of the Deſtruction of *Nineveh* in particular, *Chap.* 2. *v.* 13, *&c.*

And now we are making mention of the Time of ſome Prophets, it may not be amiſs to inform the Reader in general of the Reaſon of the Prophets Writings being miſplaced: for in the Bible they are not ranged according to Order of Time, wherein they delivered them. This is ſuppoſed to have happened through the Negligence of the Prieſts in thoſe Days, who had the Charge of regiſtring and keeping them. For the Manner was, when any Prophet had written a Prophecy, he cauſed it to be fixed to the Gate of the Temple, where it remained for certain Days, that all might read and take Notice of it. And after it had ſtood there the appointed Time, the Prieſts took it into the Temple to record it in a Book; but for want of due Care to enter them in Courſe, as they were written, they left them in that diſorderly Manner, in which we now have them. But beſides that, it muſt be conſider'd, that divers of the Prophets, eſpecially *Jeremy*, *Ezekiel* and *Daniel*, wrote in very troubleſome Times; *Ezekiel* and *Daniel*, when in Captivity at *Babylon*; and *Jeremy*, when all Things both in Church and State were in the greateſt Confuſion and Diſorder at *Jeruſalem*; and the firſt Copy of his Book was deſtroyed by King *Jehoiakim*, *Jer.* 36. 23. So that it is not to be wondered at, that they are ſo miſplaced, but rather ought thankfully to be admired, that we have them at all. The Account of Time alſo, and Computation of Years, wherein ſome chief Actions were tranſacted, and mention'd by the Prophets, are ſo differently related, that it is difficult, and, ſometimes, ſcarcely poſſible to reduce them to a Certainty.

(*b*) *Shiloh.* The Place where the Ark had abode more than three hundred Years; yet he had given it up to utter Deſtruction.

and the City of *Jeruſalem* a (*i*) Curſe to all Nations. This ſo inraged the Prieſts and falſe Prophets, that they cauſed the People to (*k*) ſeize *Jeremy*, and brought him before the Princes of *Judah* in the Temple, who were ſo far from pronouncing the Sentence of Death againſt him, as the Prieſts and falſe Prophets had done already, that they unanimouſly acquitted him, ſaying, "This Man "is not worthy of Death, for he hath ſpoken to us in "the Name of the Lord our God." And to confirm this their Judgment, they urged as a Precedent, the Prophet *Micah*, his propheſying the Deſtruction of *Jeruſalem* before King *Hezekiah* with Impunity. To ballance which, they urged a later Precedent of one *Urijah*, a Prophet of the Lord, who for propheſying againſt the City and whole Land was by King *Jehoiakim* put to Death. But it pleaſed God to raiſe up *Jeremy* a powerful Friend in the Perſon of *Ahikam*, one of the King's Counſellors, who protected him from the Malice of the Prieſts, and Rage of the People. He being thus ſecured by this good Man *Ahikam*, went on more boldly in the Work of the Lord.

Soon after *Jehoiakim* was made King, *Nebuchadnezzar*, King of *Babylon* and *Aſſyria*, to revenge the late Expedition of *Pharaoh Necho* King of *Egypt*, againſt *Cherchamiſh*, having gather'd a great Army, attacked the King of *Egypt* there, and routed him, taking from him all the Country that lies between the River (*l*) *Euphrates* and the *Nile*. After which he made an eaſy Conqueſt of *Judah*; for he beſieged *Jeruſalem*, and took it, and carried the King and Part of the Veſſels of the Temple to *Babylon*. Where after he had continued a Priſoner for ſome Time, he (*m*) reſtored him to

(*i*) *Curſe.* Or rather a Pattern for Curſing.

(*k*) *Seize.* See *Jeremy* 26. 8.

(*l*) *Euphrates.* See 2 *Kings* 24. 7.

(*m*) *Reſtored.* This is not expreſly mentioned in the Holy Scripture, yet ſome Paſſages give a Hint that Way: And as it is the common Opinion, ſo it may ſomewhat help to make out the Time of his Reign, and give more Room for the Prophecies that belong to it, which are many, for he reigned eleven Years. At this Time, and alſo with him, it is thought, and with great Reaſon, that the Prophet *Daniel*, with his three Companions, *Ha-*

to his Crown, on Condition that he ſhould become a Tributary to him. In the fourth Year of his Reign *Jeremy* delivered another Meſſage from the Lord to the Inhabitants of *Judah* and *Jeruſalem*; in which he poſitively told them, that ſince no Admonitions and Warnings would ſerve them, the Lord would bring *Nebuchadnezzar* his (*n*) Servant, with all the Northern Nations that were ſubject to him, againſt the Land of *Judah* and City of *Jeruſalem*, and would make them ſerve the King of *Babylon* (*o*) ſeventy Years. Yet to let them ſee he would not even then give them quite up, he told them that at the Expiration of the ſeventy Years he would puniſh the *Aſſyrians* and *Chaldeans*, and all the other Nations that had afflicted them, for their Iniquities.

And now *Jehoiakim* having continued three Years in Subjection to *Nebuchadnezzar*, in the fourth refuſed any longer Submiſſion to him. Upon which *Nebuchadnezzar* ordered him to be attacked by ſome *Chaldean* Troops, joined by the *Syrians*, *Moabites*, and *Ammonites*. This War laſted ſome Time, during which God frequently admoniſhed *Jehoiakim* and his People to return to their Duty. The firſt of which was this: The Approach of *Nebuchadnezzar*'s Army having frighted the (*p*) *Rechabites* from their Habitation, they fled to *Jeruſalem* for Safety. The Lord intending by theſe to convince and reprove *Jehoiakim* and the *Jews*, he bid *Jeremy* the Prophet bring them into an Apartment in the Temple, and to offer them Wine; which they refuſed, alledging that

Hananiah, *Miſhael*, and *Azariah*, (who were *Shadrach*, *Meſhach*, and *Abednego*) were carried to *Babylon*, *Dan.* 1. 6. For *Daniel*, *Chap.* 1. *v.* 1. ſays, when *Nebuchadnezzar* took *Jehoiakim*, and the Veſſels of the Temple, he ſpake unto *Aſhpenaz*, the Maſter of the Eunuchs, that he ſhould bring with him to *Babylon* ſome of the Children of *Iſrael*, of the Seed of the King, and of the Princes, ſuch as were well favoured, and without Blemiſh, of good Parts, and well educated; that being inſtructed in the Language and Learning of the *Chaldeans*, they might be fit to ſerve the King in his Palace: And that the *Eunuch* thereupon made Choice of them four, *Dan.* 1. 3, 4, 6.

(*n*) *Servant.* See *Jeremy* 25. 9.

(*o*) *Seventy.* See *Ibid. ver.* 11.

(*p*) *Rechabites.* They were the Poſterity of *Rechab*, who came from *Jethro*, or *Hobab*, the *Kenite*, and by the Inſtitution of *Jonadab* their Founder were obliged to build no Houſes, but to dwell in Tents, and to drink no Wine.

that it was contrary to their Inſtitution, which they had hitherto religiouſly obſerved. The Prophet commended their Obedience, and promiſed them a Reward from God; and turning it upon the *Jews*, he reproached them, who were the peculiar People of the Lord, for being leſs obedient than the poor *Rechabites*, who were not of the Stock of *Iſrael*. But this Method not having the intended Effect, the Lord commanded *Jeremy* to make a Book, and write in it all the Prophecies which the Lord had given him againſt *Iſrael* and *Judah*, from his firſt Beginning to propheſy, to ſee if the *Jews*, upon hearing all the Judgments ſummed up together againſt them for their Diſobedience, would return to their Duty, that he might forgive them. In order to this *Jeremy* imploy'd *Baruch* his *Amanuenſis*, to write what he ſhould dictate to him; and when it was finiſhed, the Prophet bid *Baruch* take it, and, becauſe he was (*q*) ſhut up, that he might not enter into the Houſe of the Lord, to go and read it to the People in the Temple upon the (*r*) Faſt-Day. *Baruch* purſues his Inſtructions, and going to the Temple, read what he had written in the Book. This was done in *Gemariah*'s Apartment, and afterwards in the Secretary's Office, before all the Princes; who being ſatisfied that what *Baruch* read was the Prophet *Jeremy*'s inditing, they adviſed him and *Baruch* to withdraw to ſome Place of Security, till they knew the King's Pleaſure con-

(*q*) *Shut up.* It is uncertain what the Prophet meant here in *Jeremy* 36. *ver.* 5. by ſaying, *He was ſhut up.* Some ſay he was ſhut up in Priſon by the Malice of the Prieſts, who, no doubt, were malicious enough to do ſo: But the contrary appears from *Verſe* 19. where the Princes adviſed him and *Baruch* to hide themſelves, which they did, *Ver.* 26. *Tremellius* and *Junius* ſuppoſe three Ways of his being ſhut up, and leave us to take which of the three we like beſt. The firſt is, That the King had forbidden him to go into the Temple to ſpeak to the People: But the Prophets of God did not uſe to obſerve ſuch Prohibitions of their prophetick Miniſtry. The ſecond is, That the Chief Prieſts had excommunicated him, and therefore he might not go. But that, in all Likelihood, he would have leſs regarded, for the ſame Reaſon. The third is, That God, to provide for the Safety of his Prophet, and to puniſh the People, would not let him go amongſt them. This of the three ſeems the moſt probable, and ſo his being ſhut up was by a Reſtraint in his Spirit or Mind.

(*r*) *Faſt Day.* This, it ſeems, was a Faſt of their own appointing, as was uſual when they feared War, or any great Plague from God, as now they did by the *Babylonians*,

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17N071
MUSEUM

JEREMIAH CHAP. XXXVI. 40

Jehoiakim burns the Roll.

JEREMIAH 36. Verse 23. 2 V. p. 171.

And it came to pass that when Jehudi had read three or four leaves, he cut it with the pen-knife, & cast it into ye fire &c.

concerning the Book: Which they ſecuring in the Secretary's Office, went and told the King what they had heard. Upon which ſending *Jehudi*, one of his Attendants, for it, he commanded him to read it: But he had not gone far in it, when the King, impatient at the Judgments that threaten'd him, took the Book out of his Hand, and cut it into Pieces, and, notwithſtanding the Importunity of ſome of the firſt Quality about him, he threw it into the Fire, where it was burnt. And to ſhew his want of Penitence, he diſpatch'd away Officers to apprehend the Prophet *Jeremy*, and his *Amanuenſis*, *Baruch*; but Providence had ſecured them. This wilful Act of *Jehoiakim*, in burning the Roll, ſo provoked the Lord, that he commanded the Prophet to provide another, and write the ſame Words in it that were in the firſt, with this Addition, That *Jehoiakim* ſhould have none to ſit on the Throne of *David*, and his dead Body ſhould be caſt out, in the Day to the Heat, and in the Night to the Froſt, and that he would bring upon the Inhabitants of *Judah* all the Evils pronounced againſt them. And to let him ſee that God was in earneſt, he permitted this obſtinate Prince to fall into the Hand of *Nebuchadnezzar*, who put him in Irons, intending to have carried him to *Babylon*, if he had not died on the Way.

To *Jehoiakim* ſucceeded his Son (*s*) *Jehoiakin*, a Youth of about eighteen Years of Age: Who treading in the Steps of his wicked Father, the Lord ſent him his Doom by the Prophet (*t*) *Jeremy*, which was ſoon executed upon him; for in the fourth Month of his Reign *Nebuchadnezzar*

(*s*) *Jehoiakin.* In 1 *Chron.* 3. 16. he is called *Jechoniah.* In 2 *Chron.* 36. *v.* 9. he is ſaid to be but eight Years old when he began to reign, and in 2 *Kings* 24. 8. he is ſaid to be eighteen. The latter is the moſt reaſonable to ſuppoſe, becauſe of the Meſſage which God ſent to him by the Prophet *Jeremy*, which he would ſcarce have done to a Child of eight Years old. And as to the Book of *Chronicles* ſaying he was eight Years old, it muſt be ſuppoſed that his Father had created him his Partner in the Kingdom at eight Years of Age, out of Jealouſy, that if he (*Jehoiakim*) ſhould die, and leave his Son young, his Brother *Mattaniah* might take the Advantage of his Childhood, and put him by the Crown.

(*t*) *Jeremy.* See *Chap.* 22. *ver.* 24.

chadnezzar having conceived ſome ill Suſpicion of this young Prince, who was viciouſly inclined, came and beſieged *Jeruſalem* in Perſon, at the Head of a powerful Army. *Jehoiakin* finding himſelf too weak to defend the Place, ſurrender'd himſelf, his Mother, his Princes, Officers, and Servants, to the King of *Babylon*, who carried them all away Priſoners, taking with them all the Treaſure of the Temple and the Royal Palace, and all the uſeful Artificers; leaving none but the pooreſt Sort of People behind.

The Conqueror having thus diſpoſed of the Captives, above ſeven thouſand in Number, ſubſtituted to *Jehoiakin* his Uncle *Mattaniah*, the third Son of good King *Joſiah*, whoſe Name he changed to *Zedekiah*, who though he had ſeen the Ruin of his two Brothers, *Jehoahaz* and *Jehoiakim*, and of his Nephew *Jehoiakin*, yet perſiſting in their wicked Ways, God ſent the Prophet *Jeremy* to admoniſh him, who related to him the (*v*) Viſion of the two Baſkets of Figs, the one good, and the other naught. By the firſt repreſenting the Captivity of thoſe that were in *Babylon*, which being limited to a Time, was for the good of their Poſterity: The latter the Condition of *Zedekiah*, and thoſe that remained in the Land of *Judah*, all which the Lord threaten'd to deliver up to their Enemies, and make them a Reproach and Curſe in all Places; adding, that the Lord would ſend the Sword, Famine, and Peſtilence, among them, till they were conſumed.

In the Reign of *Jehoiakim*, the Prophet (*w*) *Jeremy*, by God's Command, had made Bonds and Yokes, and put them upon his Neck in Token of Bondage, with which the Lord had threaten'd *Judah*, and other Nations; and now he was commanded to ſend the Bonds and Yokes to the Kings of *Edom*, *Moab*, *Ammon*, *Tyre*, and *Zidon*, to let them know that God had given their Countries to *Nebuchadnezzar* King of *Babylon*, his (*x*) Servant, and to warn them of their Idolatry, and to ſubmit to

(*v*) *Viſion.* See *Jeremy* 24. 1, *&c.*
(*w*) *Jeremy.* See *Chap.* 27. *v.* 2.
(*x*) *Servant.* See *Jeremy* 27. 6.

41

JEREMIAH CHAP. XXVIII.

Hananiah takes ye yoke from Jeremiah's neck.

JEREMIAH 28. Verse 10.

2 V. p. 172.

Then Hananiah the prophet took the yoke from off the prophet Jeremiahs neck, and brake it.

BRITISH
17NO71
MUSEUM

to him. But to *Zedekiah*, King of *Judah*, the Prophet went in Perſon, and adviſed him to ſubmit to the King of *Babylon*, and not to believe the falſe Prophets, who flatter'd him with hopes of *Judah*'s recovering her former State, and foretold the Deſtruction of *Babylon*. Among theſe was *Hananiah*, who gave *Jeremy* much Trouble: However, when the Lord commanded him, he readily went on his Prophetick Miniſtry. And taking the Opportunity of *Zedekiah*'s ſending an Ambaſſy to *Babylon*, he ſent a Letter to the Captive Prieſts and People, to admoniſh them, that their Captivity was for their Good, and that their Poſterity ſhould return; but that God would ſeverely judge thoſe that were left at *Jeruſalem*, both King and People, with Sword, Peſtilence, and Famine, and afterwards deliver them up to their Enemies, to be a Reproach and Curſe among all Nations. Upon the Receipt of this Letter, one *Shemaiah*, a popular Man among the captive *Jews* at *Babylon*, took upon him to write to *Zephaniah*, who was next in Place to *Serajah* the High-Prieſt at *Jeruſalem*, and to the reſt of the Prieſts there, repreſenting *Jeremy* as a Madman, and a Prophet of his own making, and adviſing them to confine him. *Jeremy* hearing this Letter of *Shemaiah* read, is commanded by God to ſend again to the Captives of *Babylon*, to let them know that the Lord would puniſh *Shemaiah* and his Poſterity, becauſe he had propheſied falſly to them. And to warn them that ſtill remain'd at *Jeruſalem*, God bid *Jeremy* ſhew them by the (*y*) Emblem of the Potter's Bottle, that it was in his Power to deſtroy the Deſpiſers of his Word. But notwithſtanding this, and the Threats of the Lord by his Prophets, they deſperately (*z*) reſolve to go on in their own Ways, and plot againſt *Jeremy*, abuſing him with Words and Blows, and putting him into the Stocks.

About this Time was (*a*) *Ezekiel* called to the Office of

(*y*) *Emblem.* See *Jeremy* 18.
(*z*) *Reſolve.* See *Jeremy* 18. 12, 18.
(*a*) *Ezekiel.* He was a Prieſt, and carried to *Babylon* among the Captives of *Jehoiakin*,

of a Prophet, and made to ſee the Viſions of God. He having been inſtructed and incouraged in the Service of God, by the glorious (*b*) Diſcoveries made to him, propheſied the ſame Things at *Babylon*, that *Jeremy* did at *Jeruſalem*; which confirming *Jeremy*'s Prophecies, was a great Comfort to him. Thus did theſe two great Prophets viſit the People with ſeveral Warnings, indeavouring, by very ſignificant Emblems, and direct Prophecies, to reclaim them. But they ſtill perſiſting in their Obſtinacy and Diſobedience, God brought upon them thoſe Judgments he had ſo often by his Prophets threaten'd, and which *Zedekiah*'s Impiety haſtened: For he revolting, in the ninth Year of his Reign, from *Nebuchadnezzar*, who had made him King, provoked the haughty *Babyloniſh* Monarch to march with a vaſt Army, and beſiege *Jeruſalem*. Where we will leave the *Jews*, and look back a little to an Action which happen'd in another Part of the Kingdom of *Judah*, wherein *Bethuliah* ow'd its Deliverance to the Policy and Courage of the Heroin (*c*) *Judith*.

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(*b*) *Diſcoveries.* See *Ezekiel* 1. 2, 3, 4, 5, 8.

(*c*) *Judith.* Some modern Criticks have indeavour'd to make this Hiſtory of *Judith* paſs for an Allegory; but it has nothing of the Air of a Fiction or Parable. For both *Jews* and ancient *Chriſtians* looked upon it as a true Hiſtory, though the former have not placed it among their Canonical Books. The Author is not certainly known; but it is very probable that it was compoſed during the Captivity, becauſe it was written in the *Chaldaick* Tongue. The Original, from which were made the *Greek* Verſions, quoted by the Fathers, and the *Latin* done by St. *Jerom*, are loſt. As to the Time, it is moſt certain that it was before the Burning of *Jeruſalem* and the Temple, and after the Captivity in *Jehoiakim*'s Days; which appears from *Judg.* 4. 3. where it is ſaid, *They were newly returned from the Captivity*, which muſt be that in *Jehoiakim*'s Time, for that in *Zedekiah*'s continued ſeventy Years, before which *Nebuchadnezzar*, King of *Babylon*, had ſubdued *Arphaxad*, King of the *Medes*, and demoliſhed *Ecbatane*. This *Arphaxad*, in all Likelihood, was *Phraortes*, or *Aphraartes*, who, as *Herodotus* tells us, was defeated by the *Aſſyrians* (who were then ſubject to the King of *Babylon*) and periſhed with his Army. Which agrees with what is ſaid in the firſt Chapter of *Judith*, that *Arphaxad* was overcome by *Nebuchadnezzar*, who return'd to *Nineveh*, which was the Capital of the Kingdom of *Aſſyria*. But to come more preciſely to the Time of *Holofernes*, King *Nebuchadnezzar*'s General, in the ſecond Chapter of *Judith* it is poſitively ſaid, that *Nebuchadnezzar* put his General on this Expedition in the firſt Month of the eighteenth Year of his Reign, which was the ninth Year of *Zedekiah*, King of *Judah*; ſo that the Defeat of *Holofernes* and the Siege of *Jeruſalem*

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Days they were not relieved. But that which preſſed them moſt was the Want of Water, for otherwiſe the Town, by Reaſon of its high Situation, was inacceſſible. This Want of Water was occaſioned by the Advice of the *Idumeans* and others, whom *Holofernes* had ſubdued, who told him there was no Way of reducing the Place, but by cutting off the Water at the Foot of the Mountains, which ſupplied them. This Advice *Holofernes* purſued, which made *Ozias* the Governor, in Deſpair, promiſe the People he would hold out no longer than five Days.

At that Time there dwelt in *Bethulia* a Woman named *Judith*, as eminent for Virtue and Piety as for the great Wealth and Poſſeſſions her Huſband had left her. She hearing what the Governor had done to quiet the People, ſent for him and the leading Men of the City, and in their Preſence chid him for it, telling them all, that God by her would find out an Expedient to deliver them; but injoined them not to inquire into her Project, for ſhe declar'd ſhe would not tell them. Upon this they left her, wiſhing her good Succeſs. *Judith* was ſenſible of the Charms of her Beauty, for ſhe was very handſome, and with theſe ſhe propoſed to captivate and betray the proud General. Having therefore addreſſed her ſelf in Religion to God, ſhe adds all the Imbelliſhments of Art and Dreſs, and attended only with her Maid, makes the beſt of her Way to the *Aſſyrian* Camp. Being come to the Out-guard, ſhe was ſtopp'd, and aſk'd Who, and Whence ſhe was. She told them, ſhe was a *Hebrew* that had fled from her Countrymen for Protection, becauſe ſhe was ſenſible that her Fate was near. Her Dreſs and Beauty commanded Reſpect, and they immediately provided a Chariot for her and her Maid, and a Guard of a hundred choice Men to conduct her to the General's Tent. Where being arrived, and waiting without the Tent till the General was ready to receive her, the Officers and Soldiers with much Pleaſure ſurvey'd and admir'd her Beauty. Being introduced, *Holofernes* met her at the Tent-Door, and

BRITISH
17NO71
MUSEUM

JUDITH CHAP. XIII.

Holofernes ſlain by Judith.

JUDITH 13. Verſe 8. 2 V. p. 177.

And ſhe ſmote twice upon his neck, with all her might, and ſhe took away his head from him, etc.

and ſeating himſelf under a rich Canopy of State, he aſſured her of his Protection, and deſired an Account of the Cauſe of her Coming. After due Reſpect paid to the Preſence of ſo great a Perſon, ſhe told him as ſhe had done the Out-guard; and addreſſed her ſelf ſo artfully to him in Words that admitted a double Meaning, [(*d*) as, *That the Lord had ſent her to work a Thing with him, that ſhould make the World to wonder when they ſhould hear it*] that he became inamour'd with her Wit and Beauty. *Holofernes* fondly concluding that the God of the *Hebrews* was angry with them, which he, through Miſtake, imagin'd the Cauſe of *Judith*'s quitting them, gave her Leave to go and come whither, and when ſhe pleaſed, without Controul. *Judith* was a ſtrict Obſerver of the Ceremonies of her Religion; and to prevent any Pollution of eating with the *Aſſyrians*, when *Holofernes* preſſed her to eat as he did, ſhe declined it, telling him, that ſhe had brought enough to ſerve her till ſhe had finiſhed what ſhe came about. Thus ſhe continued three Days in the *Aſſyrian* Camp, and on the fourth Day *Holofernes* invited her to an Entertainment, where ſhe drank of his Wine, but eat only what ſhe had ordered her Maid to provide. The General was ſo well pleaſed with her Converſation, that he drank very liberally, and propoſed to injoy the beautiful Stranger that Night; but he grew ſo intoxicated with Wine and her Beauty, that he fell upon his Bed faſt aſleep. Upon which *Bagoas*, the General's Eunuch, diſmiſs'd all the Company, except *Judith*, and then himſelf withdrew. Now was *Judith*'s Project ripe for Execution; praying therefore to God to ſtrengthen her in the Performance of it, ſhe approached the Bed, and finding his Senſes quite lock'd up with Wine, ſhe drew his Scimiter, and at two Strokes cut off his Head, which ſhe immediately gave to her Maid, whom ſhe had order'd to attend her without. The Maid put up the Head in the Bag in which ſhe carried their Proviſions, and away

(*d*) *As.* See *Judith* 11. 16.

away they haſten towards the Mountains of *Bethulia*. When they were come within Hearing, *Judith* called to the Watch to open the Gates, and being admitted, the Governor and People from all Quarters of the Town came thronging to ſee her; upon which ſhe ſhewed them *Holofernes*'s Head, aſſuring them, that though ſhe had inſnared him with her Beauty, yet he had committed nothing immodeſt with her. *Judith* well knowing the Conſternation into which the ſudden Death of *Holofernes* would put the *Aſſyrian* Army, adviſed the *Bethulians* to take the Advantage of it, and arm to purſue and kill them. They had great Reaſon to obſerve her Inſtructions, whoſe Conduct had ſo far put them in the Way for their Deliverance. The Beſieged therefore immediately ran to Arms, and to incourage them, *Judith* had ordered the Head of *Holofernes* to be hung upon the Wall in Sight of the Enemy. The *Bethulians* appearing in the Paſſes of the Mountains, the Enemy's Out-guards gave Notice to their Officers, and the Officers ſent to the General; upon which *Bagoas*, his Eunuch, went to the Tent, and knocking at the Door, but having no Anſwer, he opened it, and went in, where, to his great Amazement and Surprize, he ſaw the headleſs Body of his Maſter wallowing in his Blood; miſſing *Judith*, who he thought had lain with *Holofernes* that Night, he went to her Tent; but not finding her there, he ſtraightway concluded who was the Author of this Miſchief and Diſgrace to the *Aſſyrians*. This Misfortune ſoon diſperſed through the Camp, and put them into ſuch a Fright, that every one began to ſhift for himſelf, flying over the Campaign and Mountains in the greateſt Confuſion and Diſorder. The *Bethulians* took the Advantage of this, and attacked them in ſmall Parties from ſeveral Quarters, as did likewiſe all the neighbouring People, who, as well as thoſe of *Bethulia*, inriched themſelves vaſtly with the Booty. After this *Joakim* came to *Bethulia*, attended with the chief Men of *Iſrael*, and having ſaluted *Judith*, and complimented her for her glorious Conduct and Policy, ſhe returned with them to *Jeruſalem*, where they all gave publick Thanks,

Thanks, and offered Burnt-Offerings; but *Judith*'s Offering was the Plunder of *Holofernes*'s Tent, with all his Equipage, with which the Soldiers had preſented her. After this ſhe returned to *Bethulia*, and died in a good old Age, being a hundred and five years old. Return we now to the Siege of *Jeruſalem*.

The *Jews* being cloſely beſieged, the Prophet *Jeremy* frequently applied to the King, telling him his own, and the Fate of the City; which at laſt ſo affected *Zedekiah*, that he and his People, to ſhew ſome Token of Reformation, agreed to proclaim a Manumiſſion or Liberty to all *Hebrew* Servants of either Sex, which they ratified by the ancient and uſual Solemnity of (*e*) dividing a Calf into two Parts, and paſſing between them. But this they ſoon retracted; for upon the coming of (*f*) *Hophra*, King of *Egypt*, to the Relief of *Jeruſalem*, the (*g*) *Chaldeans* raiſed the Siege of *Jeruſalem*, and went to fight the *Egyptians*; and the People of *Jeruſalem*, that had made the Proclamation of Liberty, thinking that *Nebuchadnezzar*'s Army fled for fear of the *Egyptian* Army, made the Servants return every one to his reſpective Duty and Service. This Prevarication ſo incenſed the Lord, that he repeats his former Judgments of Sword, Famine, and Peſtilence, by his Servant *Jeremy*. Upon which, ſoon after *Zedekiah* ſent *Jehucal* and *Zephaniah* the Prieſt, to the Prophet *Jeremy*, to deſire him to pray to the Lord for them. But he returned Anſwer, That they were miſtaken to think the *Chaldeans* gone, and ſuppoſing that the *Chaldeans* ſhould be worſted, ſo that none but wounded Men ſhould be left, yet they ſhould fire the City.

After this, the Prophet ſeeing the Siege raiſed for the preſent, thought to take this Opportunity of the Gates being

(*e*) *Dividing. Jeremy* 34. 9. which imported a Sort of Imprecation on themſelves, that they might be cut aſunder in Caſe they did not obſerve and perform the Covenant into which they then enter'd.

(*f*) *Hophra.* He is called ſo by the Prophet *Jeremy*, *c.* 44. *v.* 33. by others *Apries*, by *Euſebius*, *Vaphres*.

(*g*) *Chaldeans.* They were Part of *Nebuchadnezzar's* Army.

being open, and go into the Country; but being ſtopped by the Guard, was ſeiz'd as a Deſerter, and carried before the Princes, who were in ſuch a Rage, that they fell upon him, beat him, and committed him to Priſon. From whence he was, by the King's Order, releaſed, and brought to his Houſe, where, between themſelves, the King aſked him if he had any Word from the Lord concerning him. Yes, replied *Jeremy*, for thou ſhalt be delivered into the Hands of the King of *Babylon*. Then expoſtulating with the King the Hardſhip of his Caſe, who, for telling the Truth in the Siege of the City, and other Things, was puniſh'd and confin'd, and the falſe Prophets excuſed, he deſired the King to put him in a more commodious Priſon, and he was removed, and better Care taken of him ſo long as any Proviſion was left.

The good old Prophet, though in Priſon, ſpoke what the Lord commanded him; and all that he ſaid being a conſtant Denunciation of the heavy Judgments of God againſt the City and People of *Jeruſalem*, particularly that it ſhould be taken by the King of *Babylon*, and that they ſhould languiſh under thoſe three Plagues, Famine, Peſtilence and Sword; the Princes were ſo inraged, that they went to the King, and remonſtrated to him that the Prophet ought to be put to Death, for he by thoſe Speeches diſcouraged the Soldiers and People. The King, in this Diſtreſs, not daring to conteſt with his People, who, upon every little Occaſion, were too apt to mutiny, bid them do what they pleaſed. Upon which they took the good old Man, and let him down by Cords into a naſty miry Dungeon, where he muſt inevitably have periſhed, had not God raiſed him up a Friend in the Perſon of *Ebed-melech*, an Eunuch Blackmoor, who interceeded with the King for him, and procured him to be brought back to his former Priſon. For this Courteſy, *Jeremy* aſſured the charitable Moor, that when the City ſhould be taken he ſhould not fall by the Sword. And now the King having the Prophet near him again, he deſired him not to hide any Thing from him that he ſhould aſk. But the

JEREMIAH CHAP. XXXVIII.

Jeremiah is taken out of the Dungeon.

JEREMIAH 38. Verse 13. 2 V. p. 180.

So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in ye court of ye prison.

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Prophet, who had been ill treated before for ſpeaking his Mind ſo freely, began now to capitulate with him, and before he anſwered the King, he told him, That if he would (*h*) promiſe not to put him to Death, if what he ſhould report to him did not pleaſe him, and if he gave him good Advice, he would obſerve it, that he would freely anſwer him. To the firſt the King anſwered poſitively, that no Body ſhould hurt him; and as to the ſecond he was ſilent. However, the Prophet ventur'd to adviſe him to ſurrender to the King of *Babylon*, with Aſſurance of good Quarter for himſelf and Family. The King ſcrupled at it, but the Prophet perſiſted; and at breaking off the Diſcourſe, the King obliged him to Secrecy, which for his own Sake he obſerved; for if the Princes had known what had paſſed between him and the King, it might have coſt the Prophet his Life.

The Siege drawing near an End, the People, through the Scarcity of Proviſions, are reduced to Extremity, being forced to rake the very Dunghils for Food, and at laſt to feed on one (*i*) another. In this ſad Condition the City was taken by Storm in the eleventh Year of *Zedekiah*'s Reign. The *Chaldeans* having poſſeſſed themſelves of one Gate, King *Zedekiah*, with the few Forces he had left, indeavour'd to eſcape at another Gate; but the City being incloſed on every Side with the Enemy's Army, he had not gone far before he was taken, and the few that were with him diſperſed. The wretched King, thus taken, was carried to *Nebuchadnezzar*, who was then at *Riblah*, where, to add to his Miſery, he ſaw his Sons put to Death before his Face, and the Princes of *Judah*, who had oppoſed his inclining to believe the Prophet *Jeremy*, were likewiſe ſlain. As for himſelf, the King of *Babylon* commanded his Eyes to be put out, and binding him in Fetters of Braſs, he carried him in Triumph to *Babylon*, where he

(*h*) *Promiſe.* See *Jeremy* 28. 16.
(*i*) *Another.* See *Lament.* 4. 4, 5, 10. and *Ezek.* 5. 10.

he died in Priſon. The People being put to military Execution, the Enemy fell to plunder and deſtroy the Place. This *Nebuzaradan*, Captain of the King of *Babylon*'s Guards, executed with the utmoſt Rage; for he threw down the Walls, burnt the Temple and Royal Palace, and all the great Men's Houſes, and ſet the reſt of the City on fire. Thoſe that eſcaped the Sword, with them that had deſerted during the Siege, were ſent Priſoners to *Babylon*; none but a few of the poorer Sort being left to till the Country. All the ſacred Veſſels, Utenſils, and Treaſure of the Temple, were carried off, together with the Prieſts and ſome Officers that uſed to attend the Service of the Lord.

BOOK VII.

BEFORE *Nebuzaradan* had begun the demoliſhing of the Place, the King of *Babylon* having underſtood what Pains the Prophet *Jeremy* had taken to incline the King of *Judah* and his Princes to a timely Surrender, and what Hardſhips he had ſuffered for ſo doing, gave a ſtrict (*k*) Charge to *Nebuzaradan* to have a ſpecial Regard to him, and to grant him whatever he ſhould deſire. But in the Heat of the Action he had neglected to inquire after him, and they that had the Charge of tranſporting the Captives, had carried him away among the reſt as far as *Ramah*. Upon which *Nebuzaradan* ſent for him back, and gave him his Liberty. *Jeremy* underſtanding by *Nebuzaradan*, that the King of *Babylon* had made *Gedaliah* Governor of the Land, he went to him, by *Nebuzaradan*'s Advice, and dwelt with him at *Mizpah*, as did ſeveral of King *Zedekiah*'s Officers, who upon the taking of the City had fled, and were diſperſed about the Country. Among theſe were *Iſhmael*, who was of the Royal Blood, and

(*k*) *Charge.* See *Jeremy* 39. 40.

and *Johanan* and *Jonathan*, two Brothers, and other principal Men. All which *Gedaliah* took into his Protection, on Condition they would be ſubject to the King of *Babylon*, giving them leave to ſettle in what Towns they pleaſed, and furniſh themſelves with Winter Stores. The ſame Liberty he gave to all the *Jews* that returned from the Countries, to which in the common Danger they had fled.

But notwithſtanding the Generoſity of *Gedaliah*, *Iſhmael* turns Malecontent; for envying the Promotion of *Gedaliah*, who was an obſcure Perſon in Compariſon of himſelf, he with ten more conſpired to murder *Gedaliah*, which baſe Deſign was under-hand incouraged by the King of *Ammon*. *Johanan* diſcovered this Conſpiracy to *Gedaliah*, and offered his Service to diſpatch *Iſhmael*. The generous Governor, who was a Man of Honour himſelf, and not ready to entertain ill Thoughts of others, would not believe *Johanan*, nor permit him to kill *Iſhmael*. But his Incredulity ſoon coſt him dear; for the Conſpirators pretending to pay a Viſit to the Governor, murder'd him; and to ſecure themſelves, taking Advantage of the People's being unprovided for Defence, fell upon them too, and ſlew not only the *Jews*, but the *Chaldeans* alſo. This they kept ſo private for ſome Days, that fourſcore *Iſraelites*, who were carrying Offerings and Incenſe to (*l*) *Jeruſalem*, fell into their Hands, whom they barbarouſly murder'd, except ten, which they ſaved for the diſcovering of their Treaſures in the Field.

Iſhmael not thinking himſelf ſecure here, leaves *Mizpah*, and taking what People were left as Captives with him, (among whom were King *Zedekiah*'s (*m*) Daughters) he makes the beſt of his Way to the King of *Ammon*, who had put him upon this treacherous Enterprize. But *Johanan* having Intelligence of the late Maſſacre, with what Forces he had, marched after *Iſhmael*, whom he found

(*l*) *Jeruſalem*. It is to be ſuppoſed that theſe *Iſraelites* had not heard that the Temple and City were deſtroyed, when they came from home.

(*m*) *Daughters*. See *Jeremy* 41. 10.

found at the Pool of *Gibeon*. The People that *Iſhmael* had carried off from *Mizpah*, ſeeing *Johanan* and the reſt come to reſcue them, ran over to their Deliverers; which *Iſhmael* perceiving, with only eight Men in his Company, fled to the *Ammonites*. *Iſhmael* thus gone, *Johanan* and his Company take up their Dwelling at (*n*) *Chimham* near *Bethlehem*, which they (*o*) choſe, the rather, that if they ſhould be attack'd by the *Chaldeans* for *Iſhmael*'s Conſpiracy, they might the more readily take Refuge in *Egypt*.

Jeremy the Prophet having taken up his Dwelling with *Gedaliah* at (*p*) *Mizpah*, was carried from thence by *Iſhmael* the Conſpirator, after the Death of the Governor, among the reſt of the Captives; and *Iſhmael* being routed, he accompanied *Johanan* to their new Habitation at (*q*) *Chimham*. Here *Johanan* and his Company addreſſed the Prophet, and intreated him to pray to the Lord for them, to direct them what Courſe to take. The Prophet promiſed them he would, and faithfully return them the Anſwer which the Lord ſhould give. Upon which they enter'd into a Covenant of Obedience to the Prophet, and he ſupplicated God for them: But ten Days were paſs'd before he received an Anſwer; when calling *Johanan* and the People together, he told them, That if they would live in Subjection to the King of *Babylon*, and tarry in *Judah* till his appointed Time, the Lord would ſkreen them from all Danger, and raiſe them up again; but if they offered to go to *Egypt*, the Sword, Famine and Peſtilence, ſhould purſue them. This Advice being contrary to their Inclinations, they would not believe it, but rudely told the Prophet he ſpoke falſely; and notwithſtanding he urged in his Defence that they had diſſembled with him, when they intreated him to pray to the Lord for them, and gave a Confirmation of the Judgments that would

(*n*) *Chimham*. This Place may be ſuppoſed from 2 *Sam.* 19. 38. to have been anciently given by King *David* to *Chimham*, the Son of old *Barzillai* the *Gileadite*, and which yet bore his Name, though near five hundred Years after.

(*o*) *Choſe*. See *Jeremy* 41. 16.

(*p*) *Mizpah*. See *Jeremy* 40. 6.

(*q*) *Chimham*. See *Jeremy* 42. 11.

would attend them, they perſiſted in their former Reſolution of going to *Egypt*, and remov'd thither with all the Remnant of *Judah*, taking the Men, Women and Children, with all the late King's Daughters, the Prophet *Jeremy*, and *Baruch* his Scribe.

They had not been long in *Egypt*, before the Lord, by his Prophet, admoniſhed them of the Deſtruction of *Egypt*, and Extirpation of their falſe Gods, by *Nebuchadnezzar*, King of *Babylon*. But the ſtubborn *Jews* would not mind him, for they reſolutely told him they would do what they thought fit, and would, according to the Idolatry of the *Egyptians*, offer Incenſe to the (*r*) Queen of Heaven: The Women, with equal Inſolence, ſaid the ſame. Which ſaucy Anſwer provoked the Lord to denounce againſt them, by his Prophet, the moſt fearful (*s*) Judgments in poſitive Terms: At the ſame Time aſſuring them, that *Pharaoh Hophra*, King of *Egypt* (under whoſe Protection they lived ſecure, as they imagin'd) ſhould be delivered into the Hands of *Nebuchadnezzar*, King of *Babylon*, as *Zedekiah* had been before.

(*t*) And now the Prophet *Jeremy* having diſcharged his Duty to his own People the *Jews*, he addreſſed himſelf in the reſt of his Book, for the moſt Part, to the (*v*) *Gentiles*: As did his Cotemporary, the Prophet (*w*) *Ezekiel*, who

(*r*) *Queen.* By which is meant the Moon at leaſt, if not all the Planets. See *Jeremy* 44. 17.

(*s*) *Judgments.* *Jeremy* 44. 26, 27.

(*t*) *And, &c.* About this Time both *Jeremy* and his Cotemporary *Ezekiel*, left off hiſtorical Matter, and foretel the Wickedneſs and Misfortunes of the Heathens.

(*v*) *Gentiles.* Thus *Jeremy* propheſied againſt *Egypt*, *chap.* 46. the *Philiſtines*, *chap.* 47. *Moabites*, *chap.* 48. *Ammon*, *Edom*, and other People, *chap.* 49. *Babylon*, *chap.* 50. and 51. with ſome Prophecies here and there interſperſed; eſpecially in *chap.* 50. concerning the Redemption of *Iſrael*.

(*w*) *Ezekiel.* He propheſied againſt the *Ammonites*, *chap.* 25. againſt *Tyrus*, *chap.* 26. againſt thoſe that ſupported her, and traded with her, *chap.* 27. againſt the Prince of *Tyrus*, *chap.* 28. againſt *Egypt*, *chap.* 29, 30, 31, and 32. againſt the Shepherds of *Iſrael*, *chap.* 34. againſt Mount *Seir*, or *Edom*, *chap.* 35. againſt the lofty ones of *Iſrael*, *chap.* 36. with a Promiſe of their Reſtoration to their own Country, by the Emblem of the dry Bones, *chap.* 37. againſt other Enemies of the Church of God, under the Name of *Gog* and *Magog*, *chap.* 38, 39. And from thence he deſcribes the Rebuilding of the Temple, as a ſure Confirmation to his captive Countrymen, that their Captivity ſhould have an End, and they ſhould return to their own Country.

who was earneſtly ingaged in the like Service in *Chaldea*. In which prophetick Office they continued till the Time of their (*x*) Death.

(*y*) *Daniel*, having been carried to *Babylon* among the Captives in the firſt Captivity of *Judah*, under *Jehoiakim* their King, with his three Friends, was forced to change his Name, and they theirs, by Order of *Aſhpenaz*, Maſter of the Eunuchs. This was done in Token of Slavery: Therefore they called *Daniel*, *Balteſhazzar*; *Hananiah*, *Shadrach*; *Miſhael*, *Meſhach*; and *Azariah*, *Abednego*. Being bred up in the Learning of the *Chaldeans*, in order to qualify them for the King's Service, *Daniel*, who was deſcended of the Royal Blood of *Judah*, and his three Friends, had their daily Allowance of Meat and Wine order'd from the King of *Babylon*'s Table. But *Daniel*, being a devout Obſerver of the Religion of his Country, requeſted of the Maſter of the Eunuchs, that he and his Friends might be excuſed from it, deſiring only Pulſe and Water, which he ſaid was ſufficient Suſtenance for them. This upon Trial agreeing well with them, they had their Liberty to eat it, without having other Meat forced upon them. This religious Abſtinence recommended them to the

(*x*) *Death.* The Holy Scripture makes no Mention of the Death of theſe two great Prophets, either as to Time, Place, or Manner. But St. *Jerom*, in the Life of *Jeremy*; and *Dorotheus*, Biſhop of *Tyre*, in his *Synopſis* of the Lives and Deaths of the Prophets and Apoſtles, ſays, that *Jeremy* was ſtoned to Death in *Egypt* by the People; moſt likely his Renegado Countrymen the *Jews*, that fled to *Egypt* againſt his Advice, and God's Command, and took him with them againſt his Will. For the *Egyptians* being freed by the Prophet's Prayers from *Crocodiles*, which very much infeſted them, had him in very great Honour and Eſteem, which they teſtified by burying him in one of the Royal Sepulchres. As for the Prophet *Ezekiel*, he is ſaid to be ſlain in *Chaldea*, by a Prince of the Children of *Iſrael*, whom he reprov'd for worſhipping Images. In their Time, though towards the latter End, the Prophet *Obadiah* propheſied. His Propheſy is directed againſt *Edom*, the Poſterity of *Eſau*, againſt whom thoſe other two Prophets alſo denounced the Judgments of God, *Jeremy* 49. and *Ezek.* 25.

(*y*) *Daniel.* The *Jews* do not place him among the Prophets, becauſe he did not live after the Manner of the other Prophets. However, it cannot be denied, but that he was a Prophet, and what he wrote was a Propheſy, as the *Jews* own. He propheſied at *Babylon* from the Beginning of the Captivity, till the Reign of *Cyrus*, that is, above eighty Years. We do not read that he returned into his own Country, and therefore ſuppoſe that he died at *Babylon*. His Book is partly Hiſtorical and partly Prophetical.

the more immediate Care and Love of God; who, whilſt they were following their Studies in the Arts and Sciences of the *Chaldeans*, furniſh'd them with ſuch Underſtanding and Knowledge, that when at the End of three Years they were brought before the King, he found them by far to excel in Wiſdom all the Magicians and Aſtrologers of his Country; eſpecially *Daniel*, to whom God imparted a wonderful Knowledge of underſtanding and interpreting Dreams. A Specimen of which he ſoon ſhew'd; for the King having a Dream one Night, it left ſuch an Impreſſion on his Spirits, as made him very uneaſy; and that which added to his Inquietude was, he could not recollect the Subſtance of this Dream. Upon this the moſt learned among the *Chaldeans* that pretended to Divination were ſummon'd; who excuſed themſelves from telling the Dream, but readily offer'd to interpret it, if he could recollect it. This was ſo far from ſatisfying the uneaſy King, that it put him into a Rage, and he threaten'd them and their Families with Deſtruction, if they did not conjure out the Dream. They ſtill perſiſted in their Inability to perform what he demanded, urging that it was the Province of a Deity, and not of a Man, ſo to divine, and that no King ever before required ſuch a Thing of Men of Skill and Learning. *Nebuchadnezzar* looking upon this as trifling with him, gave Order that all who profeſs'd Magick in his Dominions ſhould be deſtroy'd. Upon this *Daniel* and his three Friends were ſought for to be executed among the reſt; but *Daniel* addreſſing himſelf to the Captain of the Guard, to know the Cauſe of this ſudden Decree, and the Captain acquainting him with the whole Matter, he went into the Preſence, and told the King, if he would give him Time, he would both diſcover and interpret his Dream. *Daniel* having obtain'd Time, went to his Apartment, and acquainted his Companions *Hananiah*, *Miſhael*, and *Azariah*, with the whole Matter, and deſir'd them to join in Prayer with him to God, that he would mercifully reveal this great Secret to them, that they might not periſh. God immediately anſwer'd their Prayers, and in a Viſion revealed

the Secret to *Daniel*; who, after a Return of Praiſe and Thankſgiving, applied himſelf to the Captain of the Guard, deſiring him not to execute the King's Decree, but to introduce him to him, and he would diſcover and interpret his Dream. *Arioch* the Captain, glad to be excuſed from this bloody Work, readily brought *Daniel* to the King, who aſk'd him, if he had found out the Dream? *Daniel* told him, The Secret was beyond the Reach of humane Wiſdom, and that none but the God of Heaven could reveal it, who had been ſo gracious, for the Sake of thoſe that might receive the Benefit of the Interpretation of it, to diſcover it to him. Then he thus began to declare the Dream: "You ſaw an Image of a vaſt Di-
" menſion, excellent in Brightneſs, but terrible in Form.
" The Head of this Image was of fine Gold, the Breaſt
" and Arms of Silver, the Belly and Thighs of Braſs, the
" Legs of Iron, and the Feet partly Iron, and partly Clay.
" You ſaw, O King, a Stone cut out of the Mountain,
" but from whence it came, you knew not; which
" Stone falling upon the Feet of this Image, brake them
" into Pieces, and then the reſt of the Image brake into
" Duſt, which the Wind diſpers'd, ſo that it was no
" more to be ſeen; and the Stone that did this Execution
" on the Image increaſed to a great Mountain, and fill'd
" the Earth. This, O King, was the Dream; and this is
" the Interpretation of it. Thou art a King of Kings,
" to whom the God of Heaven hath given Power,
" Strength and Glory: Thou therefore art meant by this
" Head of Gold; and after Thee another Kingdom ſhall
" ariſe, as inferior to thine as Silver is to Gold: And af-
" ter that a third Kingdom, emblem'd by Braſs, which
" ſhall govern the Earth. But the fourth Kingdom ſhall
" be ſtrong as Iron, and deſtroy the other Kingdoms;
" and whereas the Feet were partly Iron, and partly
" Clay, this Kingdom ſhall be divided, and ſhall be
" partly ſtrong like Iron, and partly weak as Clay, and
" ſhall not mix firmly together. But in the Days of theſe
" Kings, the God of Heaven ſhall ſet up a Kingdom
" which ſhall never be deſtroy'd: And that Kingdom
" ſhall

DANIEL CHAP. II.

Daniel finds & interprets the Kings Dream.

DANIEL 2. Verse 36. 2 V. p. 188.

This is the dream, and we will tell the interpretation thereof before the King.

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17NO71
MUSEUM

" ſhall not be left to other People; but it ſhall diſperſe
" and conſume all theſe Kingdoms, and it ſhall laſt for
" ever. And whereas you ſaw that the Stone which
" broke the Image in Pieces was cut out of the Moun-
" tain without Hands, the great God hath made known
" to the King what ſhall come to paſs hereafter; for the
" Dream is true, and the Interpretation of it is certain.

Nebuchadnezzar being ſatisfy'd by the Diſcovery of his Dream, that the Interpretation muſt be true, proſtrated himſelf on the Ground and worſhipped *Daniel*, commanding an Oblation and ſweet Odours to be offer'd to him; which *Daniel* (z) refuſed, and inſtructed the King to direct his Devotions to God. For this great Satisfaction which *Daniel* gave the King in revealing and interpreting his Dream, the King made him Governor of the whole Province of *Babylon*, and Chief of all the learned Men; and beſides many great and rich Preſents which he gave him, he promoted his three Friends, *Hananiah*, *Miſhael* and *Azariah*, who by Deputation from *Daniel* were to overſee the Affairs of *Babylon*.

Some Time after this, the King, grown proud with his Succeſs againſt the *Jews*, *Egyptians*, and others, and elevated with the Interpretation of his Dream, which compared him to the golden Head of the Image, order'd a Statue of Gold to be made, thirty Yards high, and of a proportionable Bigneſs. This monſtrous Figure he had ſet up in the Plains of *Dura*, and ſummon'd his Subjects of all Degrees and Condition to appear at the Dedication of it; at which Time Proclamation was made, that when the Signal was given, they ſhould all proſtrate themſelves and worſhip it, upon Pain of being thrown into a burning Furnace. This Order was obey'd by all, except the captive *Jews:* Which ſome of the *Chaldeans* obſerving, they complain'd of them to the King;

(z) *Refuſed.* Though this be not ſo expreſs'd, yet we may conclude, that *Daniel* would not admit of ſuch Profaneneſs, from the King's anſwering *Daniel, chap.* 2. *ver.* 47. *I know of a Truth, That your God is a God of Gods, and a Lord of Kings, and a Revealer of Secrets, ſeeing you could reveal this Secret.*

King; and not caring to meddle with *Daniel*, who at that Time was the chief Favourite, they impeach'd *Shadrach*, *Meſhach*, and *Abednego*, his three Friends. Theſe being brought before the King, peremptorily refuſed to pay Adoration to his Image, telling him they truſted in a God, who was able to deliver them from his Rage. This preſumptuous Anſwer (as the King took it) ſo incens'd him, that he commanded them to make the Furnace ſeven Times hotter than it was before, to bind *Shadrach*, *Meſhach*, and *Abednego*, and caſt them into it: Which they did; and though the Heat was ſo fierce that it burnt thoſe that threw them in, yet they had no Harm; but the Bonds with which they were tied were looſed, and they walk'd in the midſt of the Fire. The King, at a ſecure Diſtance, ſaw this Execution, and the Fierceneſs of the Fire abating, he in great Surprize and Amazement cried out; "Did we not caſt "three Men into the Furnace? Behold, I ſee four Men "walking freely, without any Hurt, in the midſt of "the Fire, and the Form of the Fourth is like the "(*a*) Son of God." Then, approaching the Furnace, he called to *Shadrach*, *Meſhach*, and *Abednego*, and ſaid, "Ye "Servants of the moſt high God, come hither." Upon which they came out of the Furnace in the Preſence of the King and all his Attendants, who ſaw them unhurt, without ſo much as a Hair of their Heads being ſinged, or the leaſt Smell of the Fire about them. The haughty King was now convinced, that there was a more powerful Being than himſelf, who could protect his Servants from the Rage of the moſt inſolent and arbitrary Tyrant; and therefore, in a ſudden Tranſport of Devotion, he cried out, "Bleſſed be the Lord God of *Sha*-"*drach*, *Meſhach*, and *Abednego*, who hath ſent his "Angel, and deliver'd his Servants that truſted in him. "Therefore I decree, that thoſe who ſhall dare to pro-"fane the God of *Shadrach*, *Meſhach*, and *Abednego*, "ſhall

(*a*) *Son of God.* That is, Angel of God; for ſo he is called, *Dan.* 3. 28. And in other Parts of Scripture Angels are called the Sons of God, as *Job* 1. 6. and 38. 7.

DANIEL CHAP. III. 45

The three Children cast into ye Furnace.

DANIEL 3. Verse 23. 2 Vol. p. 190.

And these three men Shadrach Meshach & Abednego, fell down bound into ye midst of the burning fiery furnace

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17NO71
MUSEUM

" ſhall be cut in Pieces, and their Houſes ſhall be " made a Dunghill; becauſe there is no other God that " can deliver after this Manner." Upon this *Daniel*'s three Friends were afreſh preferred, to the great Mortification of thoſe that envied their former Promotion.

And now King *Nebuchadnezzar* being freed from all War at home and abroad, indulg'd himſelf in the Pleaſures of his Court, and quietly, for a Time, enjoy'd the Fruits of his Conqueſts; till at length another Dream gave him freſh Diſquiet; which he perfectly remembring, and concluding that his own People might interpret it, ſent not for *Daniel*, but for the *Chaldeans*; to whom having related his Dream, they were as much at a Loſs, as when the King demanded of them the Diſcovery of his former Dream, which he had forgot. But the revealing of theſe divine Secrets was reſerv'd for the Servants of God; and the King meeting with no Satisfaction from his own Subjects, ſent for *Daniel*, to whom he recounted his Dream, which was thus: " I " ſaw a Tree of a prodigious Magnitude, which ſeem'd " to reach from Earth to Heaven. It was fair and full " of Fruit, yielded Shelter to the Beaſts and Fowls, " and Suſtenance to all Fleſh. I ſaw alſo an Angel come " down from Heaven, who ſaid aloud, Hew down the " Tree, cut off the Branches, ſhake off the Leaves, " and ſcatter the Fruit, and let all Creatures depart " from it: Yet let the Stump remain in the Earth, with " a Band of Iron and Braſs, in the tender Graſs of the " Field; and let it be wet with the Dew of Heaven, and " let his Portion be with the Beaſts in the Graſs of the " Earth. Let his Heart be changed from that of a Man, " and a Beaſt's Heart be given him, and let (*b*) ſeven " Times

(*b*) *Seven.* By ſeven Times, ſome think are meant a long Time, which in Holy Scripture is ſignified by the Number *ſeven*, becauſe it denotes Perfection; as if it had been ſaid, until a perfect or full Time, that the King thus brutified ſhould repent. The Number *ſeven* is ſometimes applied to Weeks; but oftner to Years, eſpecially in the Prophecy of *Daniel*. It was the Way of ſpeaking among the *Chaldeans*, and a Year was the moſt common Meaſure of Time, eſpecially in the Chronicles of the Kings. See *Dan.* 7.25. and 11.13. But ſome are of Opinion, that theſe ſeven Years, at the Prayer of *Daniel*, were changed into ſeven Months.

" Times paſs over him. This is the Decree of the Holy " One, that the Living may know, that the moſt High " ruleth in the Kingdom of Men, and giveth it to whom " he pleaſes, and ſetteth over it the baſeſt of Men.

Daniel having heard the Dream, was ſo affected with the dreadful Judgments that it portended to the King, that he ſtood ſilent for the Space of an Hour; which the King obſerving, and gueſſing the true Cauſe of his Perturbation, bid him tell him freely whatever the Interpretation might portend. Then *Daniel* addreſſing himſelf with much Tenderneſs and Concern for the King, wiſh'd this inauſpicious Dream, and the Interpretation might affect the King's Enemies, and thus interpreted it to him. " The Tree, O King, which thou didſt ſee in thy Dream, " is thy ſelf; for thy Greatneſs reaches to Heaven, and " thy Dominion to the End of the Earth. And as to " what the Angel ſaid of hewing down the Tree, this is " the Meaning of it: It is a Decree of the moſt High " which is determined againſt the King; Thou ſhalt be " driven from Men, and thy Dwelling ſhall be with the " Beaſts of the Field; Thou ſhalt eat Graſs with the " Oxen, and ſhalt be wet with the Dew of Heaven; and " ſeven Times ſhall paſs over Thee, till thou knoweſt " that the moſt High ruleth in the Kingdom of Men, and " giveth it to whomſoever he will. And whereas it was " order'd that the Stump of the Tree ſhould be left, it " ſhews that the Kingdom ſhall be ſure to Thee, after " Thou ſhalt have known, that the Lord of Heaven " doth rule. And now Thou haſt heard the Interpretation of thy Dream, permit me to adviſe Thee: Atone " for thy Sins by a holy Life, and by Acts of Mercy to " the Poor recommend thy ſelf to the Mercy of the Lord, " that he may prolong thy Peace." *Nebuchadnezzar*, who had ſeen the verifying of *Daniel*'s Prophecies, and likewiſe been an Eye-Witneſs of God's great Power and Providence, might have been ſomewhat depreſs'd in Mind at the Report of ſuch a Judgment pronounced perſonally againſt himſelf. But inſtead of humbling himſelf, and deprecating the di[illegible]e Sentence by Repentance,

as *Daniel* adviſed him, at the Twelvemonth's End, as he was walking in his Palace at *Babylon*, with great Pride and Pleaſure ſurveying that vaſt and overgrown City, he oſtentatiouſly ſaid; "Is not this great *Baby-* "*lon*, which I have (*c*) built for the Metropolis of my "Kingdom, by my own Power, and for the Honour "of my Kingdom?" The Words had ſcarce paſs'd his Lips, when a Voice from Heaven was heard to ſay, "Unto Thee, O King *Nebuchadnezzar*, it is de- "clared; Thy Kingdom is departed from Thee, and "they ſhall drive Thee from the Converſation of Men, "and thy Dwelling ſhall be among the Beaſts of the "Field." And immediately he was (*d*) driven from the Company of Men, and he did eat Graſs as the Oxen, and lived like a Brute.

By

(*c*) *Built.* *Nimrod* is ſaid, *Gen.* 10. 10. to be the firſt Founder of *Babylon*, and undoubtedly he was ſo. But *Nebuchadnezzar* here calls himſelf the Builder of this City, as thoſe who alter or add to any great Structures, would ſeem to be reputed the firſt Founders, and, by aſſuming to themſelves the Praiſe due to others, extinguiſh the Memory of their Predeceſſors. At firſt, indeed, *Babylon* was but a little City, and that often laid waſte by the Inundations of the River *Euphrates*, and becauſe *Semiramis* afterwards very much inlarged and fortified it, and beautified it with many Ornaments and fine Buildings, ſhe is likewiſe ſaid to have built it, and celebrated as the Foundreſs of it. But after *Semiramis*'s Time, the *Aſſyrian* Kings neglecting *Babylon* built *Nineveh*, making it the Royal Reſidence, and Metropolis of the *Aſſyrian* Monarchy; and *Babylon* thus deſerted, partly by the Inundations of *Euphrates*, and partly by the Incurſions of Enemies, became ignoble and obſcure. At laſt *Nebuchadnezzar* having deſtroy'd *Nineveh*, made *Babylon* the Seat of the Empire, and very much inlarged and beautified it; for he added ſeveral Walls to it, with magnificent Gates. In that Part where the Royal Palace ſtood, he built another City, which he incloſed with a Wall of vaſt Breadth and Height, where he had thoſe famous penſil Gardens, ſo celebrated of old. Though Authors differ very much in the Height and Thickneſs of the Walls of this City, yet it is certain they were prodigious in both, *Oroſius*, and all, owning them to be fifty Cubits, which, at the common Eſtimation is ſeventy five Feet; ſo that what *Strabo* and *Curtius* relate, *viz.* that Chariots could paſs by one another on the top of the Walls, may reaſonably be credited. As to the Puniſhment which immediately befel *Nebuchadnezzar* upon this vain exalting himſelf, he may by this Act be ſaid to have haſten'd it upon himſelf, though it was a Year before told by *Daniel*; for by emphatically calling himſelf the Author of theſe mighty Things, he deprived God of the Honour, by whoſe Permiſſion he grew ſo mighty, and capable of doing them.

(*d*) *Driven.* Some think, that this being driven away, was his own ſhunning humane Converſation during the Diſturbance of his Mind, which made

By this terrible Example God made it appear, how ſeverely he can puniſh the Pride and Elevation of Mens Hearts, by putting them into the Condition of Beaſts, who by their Arrogance exalt themſelves above the State of Men.

After *Nebuchadnezzar* had continued his appointed Time in this ſad and forlorn Condition, he lifted up his Eyes to Heaven, and God was pleaſed not only to reſtore him to his Underſtanding and Form, but to his former State and Dignity; for which he made this thankful Acknowledgment: "(*e*) I *Nebuchadnezzar* do "praiſe, extol and honour the King of Heaven, all "whoſe Works are Truth, and his Ways Judg-"ment; and thoſe that walk in Pride he is able to "ſubdue.

After the Death of *Nebuchadnezzar*, his Son *Evilmerodach* ſucceeded him, who took Compaſſion on *Jehoiakim*, the Captive King of *Judah*, and releaſed him from his Impriſonment in the ſeven and thirtieth Year of his Captivity, treating him with great Humanity and Reſpect, allowing him an honourable Maintenance, and giving him the Precedence of all other Princes in *Babylon*.

Evilmerodach's Reign was but ſhort, continuing but two Years, at the End of which his luxurious Son *Belſhazzar* ſucceeded him. In whoſe firſt Year *Daniel* had his (*f*) Dream of the four Beaſts repreſenting the four Monarchies: And in the third Year of this ſame King *Daniel*

made him betake himſelf to the Fields and Woods: Others, that the People grown weary of his Tyranny, conſpired againſt him, and forced him to fly; which laſt ſeems to derive from a Tradition of the *Hebrews*, who ſay, that his Son *Evilmerodach* affecting the Throne in his Father's Life-time, help'd to depoſe him; which is not probable, becauſe after *Nebuchadnezzar*'s State of Brutality expired, and that he came to himſelf, his Subjects deſired him to return; but it may be ſuppoſed, that in his Abſence his Son might act as King. The Reaſon of the Variety of Conjectures in this Point proceeds from the diſtracted Hiſtory of the *Chaldeans*, who in general ſpeak of the Reigns of their Kings, but ſeldom mention minute Circumſtances; for no profane Writers take notice of this Part of *Nebuchadnezzar*'s Life.

(*e*) *I, &c.* See *Dan.* 4. 34. Of the Time or Manner of this King's Death we have no Account in the Holy Scriptures. He is ſuppoſed not to have lived long after his Reſtoration, but to have left his Kingdom to his Son *Evilmerodach*, who is thought to have ſupplied his Place in the Government during his Father's State of Brutality.

(*f*) *Dream.* See *Dan.* 7.

Daniel had that memorable (*g*) Viſion of the Ram and the He-Goat, with the Interpretation of them. (*h*) After which this luxurious King making a great Feaſt for his Courtiers, he commanded his Servant to bring forth the ſacred Veſſels of Gold and Silver, which his Grandfather *Nebuchadnezzar* had taken out of the Temple at *Jeruſalem*, that he and his Princes, with his Wives and Concubines, might drink Wine in them: Which accordingly was (*i*) done, and in their Cups they ſang Hymns of Praiſe to their Idols. *Belſhazzar*, thus adding Impiety to his Exceſs, ſo provoked the great God of Heaven by this ſacrilegious Contempt of his holy Worſhip, and the Profanation of the Veſſels dedicated to his Service, that he terrified this Prince in the midſt of his luxurious Feaſt, with the Appearance of a Hand, which in three Words wrote the Sentence of his Condemnation. *Belſhazzar* was ſo concern'd and frighted at this amazing Prodigy, that he called for the moſt learned of his People to ſhew him the Meaning of it; but notwithſtanding the promiſed Reward of Purple Veſts and Chains of Gold, to thoſe that could diſcover this mighty Secret, they were ſo far from interpreting it, that they could not ſo much as read it. This gave the King and his whole Court great Diſturbance of Mind; upon which the old (*k*) Queen hearing of the King's Conſternation came into the Banqueting-Houſe, and told the King, That he had a Man in his Dominions named *Daniel*, in whom was the Spirit of the Holy Gods, and whom his (*l*) Grandfather, for his extraordinary

(*g*) *Viſion.* See *Dan.* 8.

(*h*) *After.* Though theſe Viſions are placed after the luxurious and profane Banquet of *Belſhazzar*, yet in Order of Time they ſhould come before; for *Daniel* tells the Time of each; as, the Dream was in the firſt Year, and the Viſion in the third Year of *Belſhazzar*.

(*i*) *Done.* The City of *Babylon* was at this Time ſuppoſed to be beſieged, and near taken.

(*k*) *Queen.* This, in all Probability, was *Nitocris*, Queen Dowager, and Wife of great *Nebuchaanezzar*.

(*l*) *Grandfather. Nebuchadnezzar* is here, *Dan.* 5. 11. called *Belſhazzar*'s Father, not through Miſtake, but after the Manner of the *Chaldeans* and *Hebrews*, who commonly call Grandchildren and Great Grandchildren Sons, and Grand fathers and Great Grandfathers Fathers. Thus *Abraham*, *Iſaac*, and *Jacob*, are called Fathers, after many Generations of Deſcents.

dinary Ability that Way, had made Maſter of the Magicians, who would ſhew the King the Interpretation of the Words that ſo much troubled him. The King glad of the Opportunity of diſcovering this terrible Secret, ſent for *Daniel*; who appearing before him, and ſlighting the Honours and Preſents the King promiſed, in caſe he could interpret the Words, told him, That ſince he had not humbled himſelf, nor taken Example by his Grandfather *Nebuchadnezzar*, who for his Pride was chaſed from the Converſation of Men, and reduced to the State of Beaſts; but lifted up himſelf againſt the Lord of Heaven, and prophaned the holy Veſſels dedicated to his Service, God being provoked by theſe his Crimes, had ſent a Hand to write upon the Wall his Condemnation in theſe three Words, *MENE*, *TEKEL*, *UPHARSIN*. Which *Daniel* interpreted thus: By *MENE*, God hath *(m)* numberʼd thy Kingdom: By *TEKEL*, Thou art weighʼd in the Ballance of his Juſtice and art found too light: By *(n) UPHARSIN*, Thy Kingdom is divided, and given to the *Medes* and *Perſians*. The King having heard this dreadful Sentence pronounced by *(o) Daniel*, how unwelcome ſoever the Interpretation was to himſelf, yet beſtowʼd upon the Prophet the Honours promiſed him, cauſing him to be cloathʼd in Purple, with a Chain of Gold about his Neck, and to be proclaimed the Third Perſon in the Kingdom.

As to the fulfilling this Prophecy, God immediately verified it, as *Daniel* had predicted; for the ſame Night *Bel-*

(*m*) *Numbered.* That is, the Term of thy Kingdom.

(*n*) *UPHARSIN.* Here *Daniel* in repeating the Word *UPHARSIN*, inſtead of it put in *PERES*, as ſignifying the ſame Thing.

(*o*) *Daniel.* This Holy Prophet, who had been ſo great and powerful in the Time of *Nebuchadnezzar*, is ſuppoſed to have retired from Court during the Reigns of *Evilmerodach* his Son, and *Belſhazzar* his Grandſon, and in thoſe five Years (at leaſt) ſeems to have been forgotten by all but the old Queen, Widow of *Nebuchadnezzar*; during which Time of his Solitude God vouchſafed by wonderful Viſions to diſcover to him the Succeſſions of all the Empires of the World until the Bleſſed Kingdom of *Chriſt*.

Belſhazzar King of the (*p*) *Chaldeans* was (*q*) ſlain, God making him a terrible Example to thoſe that ſhall ſacrilegiouſly abuſe Things dedicated to his Worſhip and Service.

The ſacrilegious *Belſhazzar* being thus overtaken by divine Juſtice, *Darius* the *Mede* aſſumes the Throne; who, eſteeming *Daniel* as a Perſon filled with the Spirit of God, beſtowed on him peculiar Marks of his Favour; for at firſt he made him one of the three Preſidents of the Kingdom, and intended to make him Vice-Roy. The King thus heaping Honours on *Daniel*, it gave great Occaſion of Malice and Envy in the other Preſidents and Princes, who, thinking it too much for a Captive *Jew* to be preferred to them, conſpir'd to ruin him. They could find no fault with his publick Adminiſtration, for he was perfectly juſt and faithful in all Things that concern'd the King. Wherefore concluding they ſhould never find any Thing to accuſe him of, except in caſe of his Religion, they reſolv'd to lay a Snare for him in that Reſpect. And in this they were at firſt to ſeek how to bring their Malice to bear againſt him, for they well knew the King was appriz'd of his Piety and Zeal in the Religion of his Country, and that he ſtood ſo fair in the Royal Favour, that they dared not directly attack him; and therefore they ſtruck at him a more diſtant Way; for they perſwaded the King to publiſh a Proclamation, That whoſoever ſhould aſk any Petition, either of God or Man, except of the King only, for the Space of thirty Days, ſhould be thrown to the Lions. The unwary King, not ſuſpecting any Fraud, concluded that, becauſe they told him, all the Preſidents, of which *Daniel* was the firſt, had agreed to it, *Daniel* had conſented to it, taking it for a Teſtimony of their Affe-

(*p*) *Chaldeans.* See *Dan.* 5. 30.

(*q*) *Slain.* By the *Medes* (under the Conduct of *Darius* King of the *Medes*, and with the Help of his Son-in-Law, the Great *Cyrus*) who at that Time beſieged *Babylon*. Theſe taking the Advantage whilſt the *Chaldeans* were thus revelling and overcharged with Wine, to divide the River *Euphrates*, poſſeſſed themſelves of the City, and ſurprized the Court,

Affection and Loyalty to him at his Acceſſion to the Throne, without any Heſitation conſented to it, and it was paſs'd into a Decree. Though *Daniel* knew this wicked Law was levell'd at him, yet preferring the Law of God to that of Men, he continued his uſual Courſe of praying to, and praiſing God three Times a Day, kneeling upon his Knees, with his Chamber Window open towards *Jeruſalem*. His Enemies, who had laid this Snare for him, ſoon found an Opportunity to betray him; for having taken him in the Act of Praying, they preſented themſelves before *Darius*, and accuſed *Daniel* of Contempt and Rebellion in diſobeying the King's Decree, deſiring immediate Execution of the Sentence againſt him. The King, too late, ſaw the Deſign, and being vex'd at his eaſy Credulity, in ſuffering himſelf to be thus impos'd upon, labour'd to have the Decree reverſed; but the Grandees repreſented to him, that the Royal Decrees, according to the Law of the *Medes* and *Perſians*, were unalterable, and that therefore the Penalty *Daniel* had incurred, being irreverſible, he muſt be caſt into the Lions Den. The King's Weakneſs in this unjuſt Act, gave Way to the Solicitations of theſe wicked Men; and though *Daniel*'s Piety and Wiſdom had recommended him very much to his Favour, yet he thought in Honour he could not go back from his Word, and therefore deliver'd *Daniel* to them, at the ſame Time unwittingly propheſying, That the God, whom he ſerved continually, would preſerve him. *Daniel* being thrown into the Den, to prevent any Means that might be attempted for his Eſcape, a great Stone was laid on the Mouth of the Den, and ſealed not only with the Royal Signet, but with that of the Lords too. The King retired to his Palace very penſive, where he ſpent the Night in great Anxiety and Uneaſineſs of Mind for his Favourite *Daniel*; and early in the Morning repairing to the Den, between Hope and Deſpair, he in a melancholick Tone called to *Daniel*; "O *Daniel*, Servant of the living "God, is thy God, whom thou ſerveſt continually,

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17NO71
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DANIEL CHAP. XIII.

Daniel delivers Susanna.

DANIEL 13. Verse 45.

2 V. p. 199.

Therefore when she was led to be put to death, the Lord *raised up the holy Spirit of a young youth, whose name was Daniel.*

" able to deliver thee from the Lions? Yes, O King, " replied *Daniel:* My God hath ſent his Angel, who " hath ſhut the Lions Mouths, that they have not hurt " me, becauſe he found me innocent in his Sight, and " juſt to thee." The King overjoyed to find the Perſon he ſo highly valued thus miraculouſly preſerved, ordered him immediately to be taken out of the Den, and at the ſame Time commanded, that all thoſe that had accuſed *Daniel*, with their Wives and Children, ſhould be caſt into the ſame Den, which was immediately done, and the Lions ſeized and tore them in Pieces, before ever they came to the Bottom of the Den. The Providence of God appearing ſo viſibly in the Preſervation of *Daniel*, the King publiſhed a Proclamation, " That in all Parts of his Dominions, Men ſhould fear " and tremble before the God of *Daniel*, for he is the " living God, and remains for ever. His Kingdom ſhall " not periſh, and his Dominion ſhall always indure. He " delivereth and reſcueth, and worketh Signs and Wonders in Heaven and Earth, who hath delivered (*r*) *Da*- " *niel* from the Power of the Lions.

After

(*r*) *Daniel.* *Daniel* lived not only all *Darius's* Reign, which was ſeventeen Years, but alſo in the Reign of *Cyrus*, the firſt *Perſian* Monarch. In whoſe third Year, he had that extraordinary Viſion, relating more eſpecially to the latter Times of the *Jewiſh* State, mentioned in the tenth, eleventh and twelfth Chapters. Which is the laſt Account the ſacred Text gives of him; which is alſo ſilent of his Death, though he is ſaid by others to have died a natural Death in the Land of the *Chaldeans*, and to be honourably buried there; being laid by himſelf in the Royal Sepulchre. But however this might be, it is certain, he lived to have the Satisfaction of ſeeing, before his Death, Liberty given for the Return of his captive Brethren, and for rebuilding the Temple at *Jeruſalem.*

There are two Stories in the *Apocrypha*, which ſome add to the Book of *Daniel*, making that of *Suſanna's* being accuſed by the two Elders, who were convicted by *Daniel*, to be the thirteenth Chapter of *Daniel's* Prophecy; and according to the *Latin*, the fourteenth Chapter is the Diſcovery *Daniel* made to the King of *Babylon*, of the Idol's not eating the Meat that was ſet before him in his Temple, as the Prieſts of that falſe God perſwaded that Prince, as alſo the Deſtruction of the Dragon, which the *Babylonians* adored, and *Daniel* made to burſt. As to the Time of theſe two Stories, the firſt is ſaid to happen in the Reign of *Aſtyages*, who being called the laſt King of the *Medes*, muſt be that *Darius* the *Mede*, who ſlew *Belſhazzar*, and took *Babylon*, and whom *Cyrus* immediately ſucceeded. As to *Darius* the *Mede's* being called *Aſtyages*, it is as reaſonable to ſuppoſe him to be the King in whoſe Reign the Hiſtory of *Suſanna* is related, as to allow that he was called by other Names; for he is by the *Babylonians* called *Nabonides*, by *Herodotus*, *Labynet*, and by the *Greeks*, *Darius Medus.* As to the Hiſtory of *Daniel's* diſcovering

After this *Daniel* lived and flouriſhed, not only through the Reign of *Darius* the *Mede*, but in the Reign of (*s*) *Cyrus* the *Perſian*; in whoſe firſt Year it pleaſed the Lord ſo to touch the Heart of that Prince (according to what had been foretold by the Prophet (*t*) *Jeremy*) that he publiſhed an Edict, giving leave to all the *Jews* to return to their own Country, to rebuild *Jeruſalem* and the Temple, to worſhip their God, to take with them their Gold, their Silver and their Goods, and Beaſts for Sacrifice. The *Jews*, who had long wiſhed for that happy Day, prepared to ſet forward; and *Zorobabel*, a Prince of *Judah*, whom *Cyrus* had appointed to be their Governor, led them to their own Country, conſiſting of near fifty thouſand Souls. They took along with them all the Veſſels and Utenſils of the Temple, which had been carried to *Babylon* in the Reign of *Nebuchadnezzar*, which were reſtored to them by expreſs Order from *Cyrus*.

When *Zorobabel*, and thoſe under his Conduct, were come into *Judea*, they met at *Jeruſalem*, to undertake the Re-building of the Temple. The Foundations of which they laid, offered Sacrifices, and made ſolemn Prayers to God; and kept the ſeveral Feaſts appointed by

the Cheat of *Bel's* Prieſts, and burſting the Dragon, by the latter Part of it, which mentions his being caſt into the Lion's Den againſt the King's Inclination, it ſeems to be the ſame Story with what we have related in the Text of *Daniel's* being caſt into the Lions Den, and his Deliverance from thence; with ſome Addition of Circumſtances in the Beginning, and Want of others in the End; and it being ſaid in this Hiſtory in the *Apocrypha*, that it happened in *Cyrus's* Reign, there muſt be a Miſtake in the Tranſcriber, and *Cyrus* is put for *Darius*; for in *Dan.* 6. the Text ſays poſitively, that Action of *Daniel's* was in the Reign of *Darius*, who had promoted *Daniel*,

(*s*) *Cyrus.* This was that *Cyrus*, of whom it was propheſied, about two Hundred Years before he was born, by the Prophet *Iſaiah* 44. 28. *He ſaith to* Cyrus, *Thou art my Shepherd, and he ſhall perform all my Deſire, ſaying to* Jeruſalem, *Thou ſhalt be built, and to the* Temple, *thy Foundation ſhall be ſurely laid.* This *Cyrus* being already King of the *Medes* and *Perſians*, reſolving to unite the *Babylonian* Monarchy to his own, march'd towards that City with his Army; took *Shuſhan*, or *Suſa*, and routed *Nabonides* in Battle. After this Defeat of *Nabonides*, or *Darius* the *Mede*, *Cyrus* beſieged and took *Babylon*, by which he became Maſter of all the Eaſt; which till then had been divided into ſeveral Monarchies.

(*t*) *Jeremy.* See *chap.* 29. *ver.* 10.

EZRA CHAP. III. 47

The foundation of the Temple laid.

EZRA 3. Verse 10. 2 Vol. p. 200.

When the Builders laid the foundation of the Temple of the LORD, *they set the Priests in their apparel, with trumpets &c.*

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by the Law. It was in the ſecond Month of the ſecond Year of their Return from the Captivity, that they laid the Foundation of the Temple, which was begun with all the Solemnity and Magnificence that the Circumſtances of Time and Place would admit: But when ſome of the Ancients, who had ſeen the firſt Temple before *Nebuchadnezzar* cauſed it to be demoliſhed, they burſt into Tears, when they ſaw by the Foundation of this, how much ſhort it was like to come of the former.

Whilſt they were going on with the Temple, the *Samaritans*, who were planted in ſeveral Cities of *Iſrael* in the Room of thoſe *Iſraelites* that *Salmanaſſer* King of *Aſſyria* had long before carried away Captives, hearing that the People of *Judah* had begun to build the Temple, they came to the Governor *Zorobabel*, and deſired to join with them in the Work, alledging, That they ſerved the ſame God as the People of *Judah* did. But the Governor and the Chiefs of the Families of *Iſrael* would by no means allow them to have any Share in this Work, fearing that they, who were Idolaters, notwithſtanding they pretended to worſhip the God of *Iſrael*, might profane the Temple with Idolatry. This Refuſal ſo exaſperated the *Samaritans*, that they from that Moment made it their Buſineſs to obſtruct the carrying on the Work. Notwithſtanding which the *Jews* went on, till the *Samaritans* having by Bribes corrupted ſome Perſons about the King, put a (*v*) Stop to it, which laſted till the Reign of (*w*) *Darius*.

Cyrus

(*v*) *Stop.* This Stop to the Building of the Temple may be ſuppoſed to have been given in *Cyrus*'s Time, *Eſdr.* 4. 5.

(*w*) *Darius.* This muſt be *Darius Hyſtaſpis*; and the *Darius*, in whoſe ſecond Year the Building was carried on, was *Darius Nothus*, in whoſe Time the Prophets *Haggai* and *Zachary* propheſied, and not before; ſee *Eſdr.* 5. 1. Indeed if it were not for cotemporary Occurrences, the Variety of Names given to ſeveral Kings, would ſo confound the Chronology, that it would be impoſſible to reduce it to any Certainty. For *Cambyſes* the Son of *Cyrus* is called *Ahaſuerus*. To him the *Samaritans* ſent Letters to ſtop the Building of the Temple. They likewiſe ſent to *Magus* on the ſame Account. This Prince had poſſeſſed himſelf of the *Perſian* Empire after the Death of *Ahaſuerus*; and would not permit the *Jews* to rebuild their City or Temple. He is likewiſe by Hiſtorians called by ſeveral Names, being in *Eſdr.* 4. 7. called *Artaxerxes*.

Cyrus the *Perſian* having taken the City of *Shuſhan*, in the Territory of *Babylon*, it was by his Succeſſors made the Reſidence of the *Perſian* Monarchs. Here it was *Ahaſuerus* ſolaced and regaled himſelf after his *Egyptian* Expedition, inviting all the Princes and Governors of his Provinces to an Entertainment of an hundred and fourſcore Days; and after that he invited the inferiour People, with the reſt, to another Feaſt which laſted ſeven Days. Nor was this Feaſting only among the Men, but alſo among the Women; for *Vaſhti* the Queen had provided a Banquet for the Ladies in the Palace. The laſt Day of this Feaſt the King in a Frolick, or rather Fondneſs, would ſhew his Queen to his Gueſts, for ſhe was very beautiful; and ſending his ſeven Chamberlains to attend her to him, he ordered that ſhe ſhould come with the Crown on her Head. The haughty Queen diſdaining to be made a publick Spectacle, refuſed to obey the King's Command, which ſo incenſed him, that, conſulting how to puniſh her for this publick Affront, it was agreed, That for fear this Act of the Queen's ſhould be brought into a Precedent, ſhe ſhould be depoſed for her Contumacy, and that a Collection of the faireſt Women ſhould be made for the King to take his Choice of them. This laſt Propoſal ſuited with the luxurious Monarch; and amongſt the Crowd of Beauties that were brought to Court, none pleaſed the Eye of this amorous Prince like the fair (*) *Eſther*. She was of *Jewiſh* Race, Niece to *Mordecai*, of the Tribe of *Benjamin*. This Virgin having loſt her Parents,

(*) *Eſther*. As to the Author of the Book of *Eſther*, it is uncertain who it was. Some have thought it was written by *Mordecai*, becauſe the Book takes Notice, that *Mordecai* wrote Letters to all the *Jews* on the fourteenth and fifteenth of the Month *Adar*; but it is not ſaid, that he wrote all the Hiſtory. It is more likely, that the great Synagogue caus'd it to be compos'd, to preſerve the Memory of that ſignal Event, and give an Account of the Original of the Feaſt of Lots, *Eſth.* 3. 7. and afterwards added it to the Number of the ſacred Books: It was firſt written in *Hebrew*, as we have it in the nine firſt Chapters of St. *Jerom's* Verſion. Some *Grecian Jew* afterwards made Additions, which have been inſerted in their proper Places, in the *Greek* Verſion, and placed all together by St. *Jerom*, at the End of the Book, from the twenty-fourth Verſe of the tenth Chapter.

rents, lived at *Shuſhan* with her Uncle, at the Time that Queen *Vaſhti* was depoſed. *Eſther*'s native Beauty, and ſweet Diſpoſition, ſo ingaged the fond King, that he ſet the Royal Crown upon her Head, and made her Queen inſtead of depoſed *Vaſhti*. At the Celebration of his Nuptials he made a Feaſt to all his Court, which, in Honour to his new Queen, he called *Eſther*'s Feaſt, and for her Sake not only made Preſents to his Gueſts, but for that Time remitted the Tribute of all his Provinces.

Mordecai, at *Eſther*'s firſt going to Court, had cautioned her not to diſcover that ſhe was a *Jew*, which ſhe carefully obſerved; and it might be her Uncle's Care that ſhe ſhould not be refuſed by the King for being a Captive; which might be the ſame Reaſon why *Mordecai* concealed his Relation to *Eſther*, leſt it might be diſadvantageous to her. And for theſe Reaſons he may be ſuppoſed to have continued a contented Waiter at Court, till ſome favourable Opportunity offered to promote him: Which ſoon preſented. It happened whilſt *Mordecai* attended at the Palace Gate, he got Knowledge of a Conſpiracy formed by two of the Chamberlains to ſeize and murder the King. This he immediately communicated to his Niece the Queen, and ſhe acquainted the King with it in *Mordecai*'s Name. Upon which the two Chamberlains were ſeized, convicted, and hanged; and the whole Affair recorded in the *Perſian* Annals: But *Mordecai* was not preſently taken Notice of.

About this Time King *Ahaſuerus* had been very laviſh of his Favour to a proud *Amalekite* named *Haman*, whoſe Merits are not mentioned, and, it's probable, they might be as obſcure as thoſe of Favourites generally are. However it was, *Haman* is advanced in Honour above all the Princes of the Court; and all the Attendants about the Court pay him Reverence, except *Mordecai*. This was not at firſt obſerved by *Haman*; but ſome of the Attendants, who were deſirous of obliging the Court-Favourite, informed *Haman*, that

that *Mordecai* the *Jew* refuſed to pay him Reverence. This inflamed the haughty *Haman*, who ſtraitway meditated Revenge; but ſuch a bloody one, as nothing between Man and Man could deſerve; for no leſs than a whole (*x*) Nation muſt bleed to atone for the petty Slight of this aſpiring Wretch. This was a great as well as wicked Undertaking; and *Haman*, to go ſurely to work in it, called his People about him, and made them caſt the Lot before him from Day to Day, from the firſt Month to the Twelfth, that they might know, what Month and Day would be moſt propitious to their Deſign. So that *Haman*, to his Mortification, was forced to bear with *Mordecai*'s Contempt every Day for a Year. But at laſt *Haman* having fixed a Time, addreſſed the King, and obtained a Decree to put all the *Jews* to Death throughout the King's Dominions. For this bloody Execution Letters were diſpatched to all Governors of Provinces and Cities, ſealed with the King's Seal, which put the poor *Jews* into a great Perplexity and Fright, but eſpecially in the Royal City of *Shuſhan*, from whence this Decree was iſſued. None in that Place was more ſenſible of the diſmal Conſequences of this cruel Decree than *Mordecai*; who rending his Clothes, and putting on Sackcloth and Aſhes, went through the City bemoaning the hard Fate that threatened him and his Countrymen. This was ſoon taken Notice of, and reported to the Queen; who not knowing the Occaſion, ſent Clothes to her Uncle, which he refuſed, ſending Word by the Meſſenger the true Cauſe of his Mourning, and the Danger ſhe and all her Nation were in; and that unleſs ſhe immediately repaired to the King, and interceded for them, they ſhould all be cut off. *Eſther* made a Difficulty to undertake the Affair, becauſe it was forbid any Perſon to come into the King's Preſence, without ſpecial Order,

(*x*) *Nation.* The fifty thouſand that went with *Zorobabel* to re-build *Jeruſalem* and the Temple, were not all that were left of the *Jewiſh* Nation, to be ſure: for we may rather ſuppoſe, that they multiplied at *Babylon* inſtead of diminiſhing. For *Ezra* the Scribe, and ſeveral others returned after the Temple was finiſh'd and dedicated. See *Ezr.* 7. 1.

Order, upon Pain of Death. *Mordecai* returned Anſwer, that ſhe ought rather to run the Hazard of her own Life, than ſuffer all her own Nation to periſh. This rouz'd *Eſther*, and ſhe ſent him Word to cauſe all the *Jews* in *Shuſhan* to faſt three Days, as ſhe would do; and after that ſhe would addreſs the King, tho' it was againſt the (*y*) Law, let what would happen. At the End of this Faſt ſhe dreſs'd her ſelf in her Royal Robes, and going to the King's Apartment, made a Stop juſt as ſhe came in Sight of the King, who immediately held out his Sceptre to her, and aſk'd her what ſhe requeſted of him. This incourag'd her to approach nearer, and ſhe touching the End of the Sceptre, he told her, he would grant her Requeſt, tho' it coſt half his Kingdom. Upon this ſhe told him, ſhe deſired him and *Haman* to come and partake of a Banquet ſhe had provided for them. Her Requeſt was ſo much the more acceptable to the King, in that ſhe had invited his Favourite *Haman*; who tho' he was a conſtant Companion of the Royal Debauches, was not at this Time preſent with his luxurious Maſter; wherefore the King gave Order, that *Haman* ſhould have ſpeedy Notice, that he might attend the Queen's Invitation. All Things being prepared, and the Gueſts ſat, the King was ſo well pleaſed with his Entertainment, that he again repeated his former Promiſe of granting the Queen whatſoever ſhe ſhould aſk, even to the Half of the Kingdom. The Queen not thinking this a proper Time to open the Secret to the King, deſir'd the King and *Haman*'s Company once more the next Day to a Banquet, and then ſhe would tell him her Requeſt. The King readily conſented, and ſo the Company for that Time broke up.

Haman not a little pleas'd that he ſhould be thus diſtinguiſh'd, not only by the King, but by the Queen too, form'd

(*y*) *Law.* It was a Rule in the *Perſian* Court, that whoſoever did come to the King in the inner Court uncalled, was liable by the Law to be put to Death; except ſuch to whom, as a peculiar Favour, the King ſhould hold forth the Golden Sceptre, *Eſth.* 4. 11.

form'd ſtrange Notions of future Happineſs to himſelf, and went out of the Preſence ſo elevated, that he expected nothing leſs than the Reſpect due to him, as the ſecond Perſon in the Kingdom. As he paſs'd, all paid him the moſt profound Reverence, except *Mordecai*, who took no Notice of this gaudy Courtier; which ſtung the haughty Favourite to the Heart. However, he conceal'd his Reſentment, and when he was come Home, he began to pride himſelf in his proſperous Condition, and recounting to his Family the Honours the King had heap'd upon him, he told them how the Queen had diſtinguiſh'd him above all the Court, inviting him only to accompany the King to a Banquet, and that to-morrow he was to attend her again upon a ſecond Invitation. "Yet, ſaid he, what Pleaſure is this, "ſo long as I ſee the hated *Mordecai*, who ſhews me "no Reſpect." His Friends concur with him in his Reſentment, and to make ſhort Work with *Mordecai*, adviſe *Haman* to order a Gibbet fifty Cubits high to be prepared, and to petition the King, that *Mordecai* might the next Day be hang'd on it. *Haman*, who vainly imagin'd the King would not deny him ſuch a Trifle as a wretched *Jew*'s Life, approv'd the Project, and the Gibbet was ſet up.

But God was pleaſed to diſpoſe Matters otherwiſe than this proud Son of *Agag* had done: For it happen'd that the Night before this Entertainment was to have been, a ſudden Inquietude ſeiz'd the King, ſo that he could not ſleep; wherefore to divert himſelf he called for the Annals of his Reign, and order'd one to read them to him; who coming to that Paſſage which mention'd *Mordecai*'s Diſcovery of the Treaſon of the two Chamberlains, that had conſpired againſt the King, he aſked, What Reward had been beſtow'd on *Mordecai* for that Service? They told him, None. Whereupon the King aſked, Who waited without? They told him, *Haman*; whom he order'd to be call'd in. *Haman*, whoſe Reſentment had kept him as wakeful as the King's Inquietude had him, was come early to Court, to petition that

Mordecai

ESTHER CHAP. VI.

Mordecai is honoured.

ESTHER 6. Verse 11. 2 V. p. 206

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street etc.

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Mordecai might be hang'd on the Gibbet he had provided; and being call'd into the Preſence by the King's Command, he doubted not in the leaſt of having his Petition anſwered. But as full of Hope as he was, the King prevented him, by aſking him, What Honour ſhould be beſtow'd on the Man the King delighted to diſtinguiſh? *Haman* vainly concluding himſelf the happy Man, reſolved not to be wanting in laying it on, and therefore thus adviſed the King: "Let the Man, whom "the King deſigns to honour, be cloathed in the Royal "Garments, be mounted on the ſame Horſe the King "uſes to ride on, have the Royal Diadem ſet on his "Head, and the chief Man in the Kingdom lead the "Horſe by the Reins, walking before him, and pro-"claiming, Thus ſhall it be done to the Man, whom the "King delights to honour." *Haman* had no ſooner delivered his Advice, but the King, quite contrary to his Hope and Expectation, bid him get the Horſe, Apparel and Diadem ready, and do juſt as he had ſaid to *Mordecai* the *Jew*, charging him not to fail in the leaſt Part of it. This cut the proud *Haman* to the Heart, whoſe Thoughts at that Time were imployed wholly on his own Advancement. But the King's Word was a Law, and he knew there was no diſputing it. Therefore he was forced to obey, and attend *Mordecai* in the Form himſelf had preſcribed, proclaiming before him all the Way he went, Thus ſhall it be done to the Man, whom the King delights to honour. The Ceremony being over, *Mordecai* return'd to his Poſt at the Palace Gate; and *Haman* in great Diſcontent haſtened Home; where he related to his Family the Diſgrace he had ſuffered, in being forced to do Honour to his Enemy. They conſidering the Condition of the Man, told him the Fate of declining Favourites, and that if *Mordecai* was a *Jew*, he would riſe upon his Ruin. Whilſt they were entertaining *Haman* with this melancholy Preſage, Meſſengers came to haſten him to the Queen's Feaſt. Where the King being come, he aſked her, as before, What her Requeſt was? She anſwered, "It was Mercy for her ſelf and all

"her

" her Nation, which he, by the Advice of a cruel Ene-
" my, had delivered up to Deſtruction." The King in great Concern aſked her, Who had been guilty of ſo wicked a Contrivance? She anſwered, It was *Haman*. This put *Haman* in a terrible Fright; which the King obſerving, and looking upon him with great Indignation, he roſe from the Banquet and went into the Garden: *Haman* alſo roſe, and taking the Opportunity of the King's Abſence, addreſſed himſelf to the Queen to ſave his Life; but whilſt he was in this ſuppliant Poſture the King return'd, and ſeeing *Haman* ſo near the Queen, Jealouſy ſuggeſting that *Haman* had ſome baſe Deſign on her, cried out in a Rage, " Will he raviſh the Queen
" before my Face?" No ſooner were the Words paſs'd his Lips, but *Haman*'s Face was covered, which was a ſure Token of Death to him, and *Harbonah* the Eunuch, having Notice of *Haman*'s Deſign upon *Mordecai*, told the King that *Haman* had prepared a Gibbet fifty Feet high to hang *Mordecai* upon; which the King hearing, commanded them to hang *Haman* upon it. Execution thus done on *Haman*, the King gave his Eſtate to the Queen, which ſhe diſpoſed of to *Mordecai*; to whom the King, in Conſideration of his former Service, and relation to the Queen, gave his Ring, as he had before done to *Haman*. But notwithſtanding *Haman* was removed, the Decree againſt the *Jews* remained in Force, wherefore the Queen deſired the King to recal it; which he not only granted, but put out another Edict, giving Leave to the *Jews* to take Revenge on their Enemies the ſame Day. Purſuant to that Order the *Jews* ſlew their Enemies and Perſecutors in *Shuſhan*, in which Number fell *Haman*'s ten Sons, and throughout all other Cities of *Aſſyria*. Ever ſince the *Jews* have kept a ſolemn Feſtival in Memory of this ſignal Deliverance on the fourteenth and fifteenth of the Month *Adar*, which was called the Feaſt of (z) Lots. But let us return to *Jeruſalem*.

The

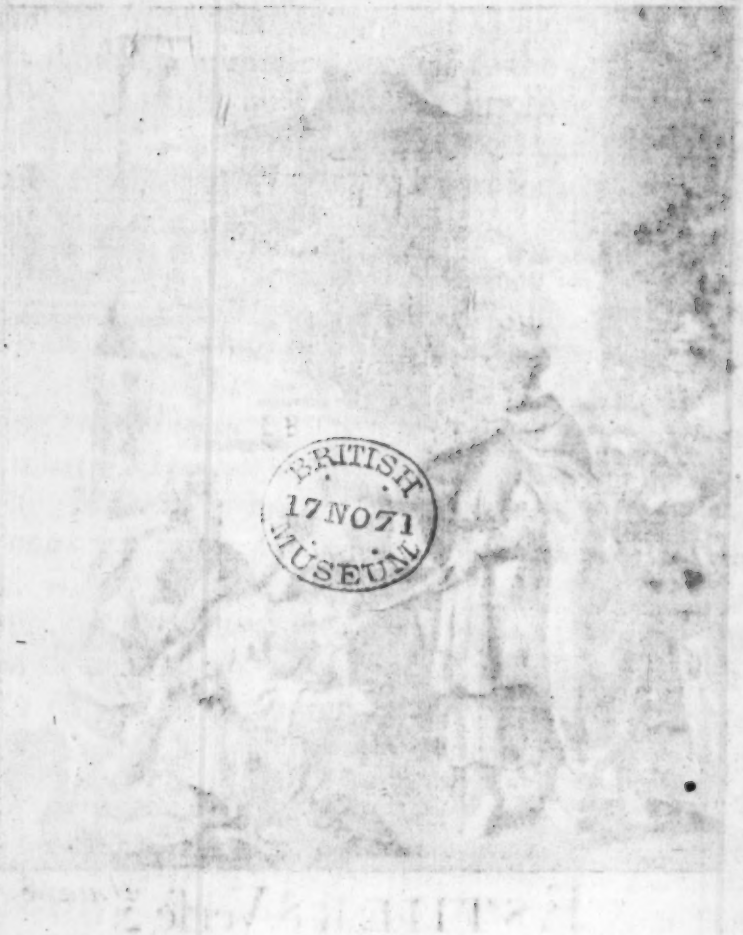
(z) *Lots.* See *Eſth.* 3. 7. and the Note on (w) laſt. It was called the Feaſt of *Purim*, from the *Perſian* Word *Pur*, which ſignifies a *Lot*. It was

ESTHER CHAP. VIII.

Mordecai is advanced.

ESTHER 8. Verse 2. 2V. p. 208.

And the King took off his ring which he had taken from Haman, and gave it to Mordecai.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The Building of the City and Temple of *Jeruſalem* having been delayed for many Years, was at laſt ſet on Foot again in the ſecond Year of (*a*) *Darius*, at the Inſtigation of the two Prophets, *Haggai* and *Zechary*. For being diſcouraged by the *Samaritans*, and the Prohibition from the Court, they concluded that this was not the (*b*) Time the Lord had decreed for the re-building his Houſe: Though at the ſame Time they built (*c*) Houſes for themſelves. For this the Prophet *Haggai* reproved them, telling them, that their want of Succeſs in other Things was owing to their Neglect in going

was inſtituted by *Mordecai* in Remembrance of the *Jews* Delivery from *Haman*, by whom Lots were caſt Day by Day, and Month by Month, for the Deſtruction of them. It was ordered to be kept two Days for this Reaſon: The *Jews* at *Shuſhan* had two Days allowed them to revenge themſelves of their Enemies, but the reſt of the *Jews*, in other Places, had but one. This cauſed at firſt ſome Difference in their Time of Feaſting. For the *Jews*, in all other Parts of the Kingdom, having done Execution on their Enemies the thirteenth Day, kept their rejoicing Feaſt on the fourteenth. But the *Jews* at *Shuſhan* being ingaged both the thirteenth and fourteenth Days in defending themſelves, kept the Feſtival for their Deliverance on the fifteenth Day. But afterwards, when *Mordecai* had made a Record of this great Deliverance, he ſent Letters to all the *Jews* throughout the Dominions of *Ahaſuerus*, to eſtabliſh it as a ſtanding Ordinance among them, that they ſhould keep both the fourteenth and fifteenth Days of the Month *Adar* (which was the twelfth Month with them; and takes in Part of the twelfth, and Part of the firſt Month with us) yearly, as the Days whereon the *Jews* reſted from their Enemies. This *Mordecai* eſtabliſhed, and being next in Place and Power to the King, he wrote to the *Jews* about it; and Queen *Eſther* wrote alſo with all Authority to confirm his Letters. The *Jews* thereupon, in all Places, took it as an Obligation upon them and their Poſterity, that they would, without fail, keep theſe two Days, at the appointed Time every Year; in every Family, Province, and City, to be a Memorial of their Deliverance, to them and their Poſterity for ever. In theſe two Days they read the Hiſtory of *Eſther* in their *Synagogues*; and as often as they hear the Name of *Haman* mention'd, they do with their Fiſts and Hammers beat upon the Benches and Boards, as if they did knock upon *Haman's* Head.

(*a*) *Darius.* This, as I have before ſaid in the Note on laſt (*w*), muſt be *Darius Nothus*, and not *Darius Longimanus*, whom ſome will have to be *Eſther's* Son; for the Prophets *Haggai* and *Zechary* are not mentioned till *Darius Nothus's* Reign, in the ſecond Year of which, the Building of both City and Temple went forward; and *Darius Longimanus* reigning Thirty nine or forty Years, it is ſcarcely ſuppos'd it begun to go forward in his Reign. Beſides, if *Darius Longimanus* was the Son of *Eſther*, it may give Occaſion of Wonder, that ſo good a Woman, and ſo zealous a *Jew* as *Mordecai*, having ſuch Intereſt as they had with King *Ahaſuerus*, ſhould not have promoted that Work.

(*b*) *Time.* See *Hag.* 1. 2.

(*c*) *Houſes.* *Ibid. ver.* 4.

going on with the Lord's Houſe. This rouz'd both the Governor and People, who being ſenſible of their Neglect, reſolve to make Amends by their future Obedience, reſuming their Work with great Alacrity; and to continue them in this good Temper, the Prophet *Haggai* was again ſent to them, to aſſure them that the Lord was with them in this Undertaking; And that, notwithſtanding the former Temple far exceeded what this was like to be, yet if they continued obedient, he would fill this Houſe with (*d*) greater Glory than he had done the former.

Two Months after *Haggai* had propheſied, and earneſtly preſſed the *Jews* to be zealous and diligent in building the Temple, the Lord raiſed up another Prophet, *Zachary*, the Son of *Barachiah*, to incourage them in their Undertaking; in which neither Governor, High-Prieſt nor People were wanting, but every one in his Station forwarded the Building ſo much, that it was near finiſh'd, when *Tatnai*, King *Darius*'s Governor, and other Enemies to the *Jews*, having Notice of what they were doing, came and demanded by what Authority they rebuilt the Temple and the Wall about it, and would know the Names of the Undertakers. *Tatnai* and his Friends thought to have frighted the *Jews* from their Work with theſe Queſtions, but the Elders perſiſted, and the Prophets aſſiſted with their Prayers and good Inſtructions. Theſe Adverſaries miſſing of their Aim, and ſeeing the *Jews* would not be frighted from their Work, acquainted the King with the whole Matter in a (*e*) Letter to this Pur-

(*d*) *Greater.* The Prophet here means not any external Pomp or worldly Splendor; for in thoſe the old Temple, built by *Solomon*, far exceeded the New, at the beſt. But he means by the *greater Glory*, that Bleſſing of Peace, *Hag.* 2. 10. which the World injoyed at the Birth of the Prince of Peace, the Saviour of the World; for it cannot be ſuppoſed, that God by his Prophet would ſpeak ſo magnificently of any worldly Splendor, when in *ver.* 7, 8. he ſaid, he would ſhake the Heavens and Earth, the Sea and Land, and that the Deſire of all Nations ſhould come. And undoubtedly by moving the Nations, *ver.* 8. he meant the calling of the *Gentiles*, which by *Iſaiah*, and other Prophets, was always joined with the Coming of the *Meſſiah*: And therefore nothing but this could be that *greater Glory*.

(*e*) *Letter.* See *Ezra* 5. 7.

Purpoſe: "That going to the Province of *Judea*, to "the Houſe of the great God, we found the Building "in great Forwardneſs. Then aſking the Elders of "the People, Who ſet them to Work, and their "Names, that we might certify to thee, O King, they "returned us Anſwer; That they were the Servants of "the God of Heaven and Earth; and were re-buil-"ding the Houſe, that was many Years ago built by "a great King of *Iſrael*; but that their Fathers having "provoked the Lord God of *Iſrael* by their accumu-"lated Tranſgreſſions, he gave them into the Hand of "*Nebuchadnezzar*, King of *Babylon*, the *Chaldean*, "who deſtroyed this Building, and carried the Inha-"bitants Captive to *Babylon*. But the great *Cyrus* "made a Decree in their Favour, impowering them "to return and rebuild their City and Temple, re-"ſtoring to them all the ſacred Veſſels and Utenſils. "Upon this Incouragement they laid the Foundation "of this Houſe of God, that is in *Jeruſalem*; which is "now almoſt finiſh'd. If the King therefore pleaſe, "let ſearch be made among the Records, that we may "know, whether any ſuch Decree was made by *Cyrus*; "and let the King direct us what to do in this Affair." Search accordingly was made, and in *Echbatane* the Decree of *Cyrus* for rebuilding the Temple and City of *Jeruſalem* was found; which when King *Darius* had read, he gave a ſtrict Charge to *Tatnai*, and his other Officers, not to moleſt or diſturb the *Jews* in their Work; and, to make them ſenſible of his good Inclination to the *Jews*, he order'd *Tatnai* and his other Governors to advance Money out of the ſeveral Tributes in their Diſtricts for that Uſe, and to furniſh them with Materials for the ſame; and if they wanted Beaſts for Sacrifice, or any Proviſions of Corn, Salt, Wine, or Oil, to diſtribute to them according to the Direction of the Prieſts that were at *Jeruſalem*: And all this to be done upon the Penalty of having their Houſes pulled down and made a Dunghil, and themſelves hanged. Theſe Men readily complied with the King's Com-

mand, furniſhing the *Jews* with all Neceſſaries, and the Work went on ſo proſperouſly and ſpeedily, that in the ſixth Year of *Darius* it was finiſh'd. *After which, thoſe of the Captivity, and thoſe that they had proſelyted from the Idolatry of the Heathen, celebrated the Feaſt of the (*f*) Dedication of the Temple with great Joy, offering a hundred Bullocks, two hundred Rams, four hundred Lambs, and twelve Goats, according to the Number of the twelve Tribes of *Iſrael:* And having ſettled the Prieſts and *Levites* in their Order for the Service of God, they kept the Paſſover at the uſual Time, and the Feaſt of unleavened Bread ſeven Days, for Joy that the Lord had inclined the Heart of the King to incourage and aſſiſt them in the re-building the Houſe of the Lord God of *Iſrael.*

The Temple being finiſh'd, (*g*) *Ezra* a Prieſt and Scribe, learned in the Law of God, who had hitherto continued at *Babylon*, with others of the Captivity, which had not yet returned, having obtained Leave of the King, prepared to go to *Jeruſalem.* To this the King not only readily conſented, but gave him an ample (*h*) Commiſſion to take with him what he ſhould think neceſſary

* *After.* Before this, *viz.* in the fourth Year of *Darius*, the *Jews* in Captivity had ſent a Meſſage to *Jeruſalem*, to know how they were to behave themſelves in Relation to their former Faſts, now that the Temple was re-building? (The ſeveral Faſts they had kept were on certain mournful Occaſions; as particularly that Faſt in the fifth Month, which was for the Deſtruction of the Temple, and that in the ſeventh Month for the Murder of *Gedaliah* their Governor, *Jer.* 52. 12. and 41. 1, 2.) To this the Lord returned Anſwer by his Prophet *Zechary*, *chap.* 7. *ver.* 5, *&c. That they had not in thoſe Faſts obſerved his Will* (rather deploring their calamitous Condition, than humbling themſelves by Repentance) and that it would pleaſe him better, to ſee them *execute true Judgment, and ſhew Mercy and Compaſſion one towards another, and abſtain from oppreſſing the Widow, the Fatherleſs, the Stranger and the Poor, and from imagining Evil one againſt another.*

(*f*) *Dedication.* The Feaſt of *Dedication* is termed in the New Teſtament *Enkainia*, a Feaſt wherein ſomething is renewed; becauſe thoſe Things only are reputed conſecrated, which are ſeparated from their common, and dedicated to ſome new and holy Uſe. We read of many Things conſecrated in the Old Teſtament; as the Tabernacle, the Temple, Prieſts, Altars, Veſſels, and Garments: But there was no Anniverſary or yearly Solemnity appointed to be obſerved in Remembrance of their Conſecration.

(*g*) *Ezra.* See his Genealogy deduced from *Aaron*, *chap.* 7.

(*h*) *Commiſſion.* See *Ezra* 7. 12.

neceſſary both for his Journey thither, and Service there; furniſhing him with Money to buy Cattle for Sacrifice, Proviſions of Corn, Wine, Oil and Salt, and giving him Credit to take of his Treaſures in thoſe Parts to the Value of a (*i*) hundred Talents of Silver: Beſides which, he gave to the Prieſts, *Levites*, Singers, Porters, and (*k*) *Nethinims*, or Miniſters of the Houſe of God, an Indemnity from all Toll, Tribute or Cuſtom; impowering *Ezra* at the ſame Time to appoint Magiſtrates and Judges over the People, to do Juſtice among them, and inſtruct thoſe that knew not the Law of God.

Ezra having returned Thanks to the Lord, who had thus mercifully inclined the King's Heart to beautify and adorn the Temple, and given him Favour in the Eyes of the King and his Princes, prepared to return to *Jeruſalem* with thoſe that were left at *Babylon*, being in Number one thouſand, four hundred and ninety-ſix Males. With theſe he took his Way by the River that runneth to *Ahava*, where, incamping three Days, he took an Account of the People, and finding no *Levites* or *Nethinims* among them, he ſent back *Eliezer* and ſome others to *Iddo*, who was chief of the *Nethinims* at *Caſiphia*, requiring him to ſend with them ſome Officers fit for the Service of the Lord's Houſe; upon which they brought ſeveral *Levites*, and two hundred and twenty *Nethinims* to the Camp. And now *Ezra*, conſidering the great Charge of Money and Plate they had with them, and to what Dangers they might be expoſed in their March, proclaimed a Faſt, to implore the divine Protection over them and their Subſtance. For though he might, for aſking, have had a Convoy from the King, yet remembring he had told the King, that the (*l*) Hand of their God would be upon them, he declined it. Therefore having faſted and prayed

(*i*) *Hundred, &c.* That is, Thirty ſeven thouſand, five hundred Pounds.

(*k*) *Nethinims.* Theſe were Under-Officers, for the more ſervile Work of the Temple; ſuch as the fraudulent *Gibeonites* were firſt appointed to.

(*l*) *Hand.* See *Ezra* 7. 28. and *Ibid.* 8. 22.

prayed on this Occaſion, they ſet forward; and *Ezra* having delivered by Weight to twelve of the Prieſts, the Gold, Silver, and Veſſels, which the King and his Counſellors, and others, had given him as an Offering to the Houſe of the Lord, he injoined them to keep this (*m*) Treaſure ſafe, till they came to *Jeruſalem*, and there to deliver it by Weight to the Chief of the Prieſts and Levites, as they had received it of him.

As *Ezra* had apprehended, they were in Danger on their March, for they were (*n*) Way-laid; but God was with them and preſerv'd them, and after a Journey of four Months, they arrived ſafe at *Jeruſalem*, where having refreſhed themſelves three Days, they delivered the Treaſure by Weight in the Houſe of the Lord to thoſe Prieſts that were appointed to receive it, and an Inventory of the Number and Weight was taken. Then they offer'd a Burnt-Offering of twelve Bullocks for the twelve Tribes, ninety-ſix Rams, ſeventy Lambs, and twelve He-Goats. After which *Ezra* deliver'd the King's Commiſſion to the Officers, who in Obedience to it, furniſh'd the People with all Things neceſſary for the Service of the Temple.

Soon after this, ſome of the chief *Iſraelites* complain'd to *Ezra*, that the Prieſts, Levites, and People, had not ſeparated themſelves from the Abominations of the ancient (*o*) Natives; but had taken their Daughters for Wives to themſelves, and Sons. This threw *Ezra* into ſo violent

(*m*) *Treaſure.* This Treaſure was of a conſiderable Value: For there were ſix hundred and fifty Talents of Silver, which at three hundred ſeventy five Pounds to the Talent, make two hundred forty three thouſand, ſeven hundred and fifty Pounds. The Silver Veſſels weighed a hundred Talents, which came to thirty ſeven thouſand and five hundred Pounds. The Gold in Coin was an hundred Talents, which, at four thouſand five hundred Pounds each Talent, made four hundred and fifty thouſand Pounds. Beſides which, there were twenty Baſons of Gold of a thouſand Drams, and two Veſſels of fine Copper, as valuable as Gold.

(*n*) *Way-laid.* See *Ezra* 8. 31.

(*o*) *Natives.* Theſe were the *Canaanites*, *Hittites*, *Perizzites*, *Jebuſites*, *Ammonites*, *Moabites*, *Egyptians* and *Amorites*; with whom the *Iſraelites* were expreſly forbidden all Manner of Converſation, *Deut.* 7. 3, &c.

violent a Fit of Grief, that he tore off the Hair of his Head and Beard, and they that had any Fear or Concern on them, aſſembled to him, and bemoaned the Tranſgreſſion of thoſe that had been Captives, and were lately drawn into theſe wicked Practices; and *Ezra*, having continued in a ſorrowful Poſture till the Time of Evening Sacrifice, then fell on his Knees, and ſpreading out his Hands to the Lord, made this humble (*p*) Confeſſion and Prayer. "Our Treſpaſs is ſo great, "that I am aſhamed to look up to thee, O Lord. "We have been Sinners from the Beginning; for "which thou didſt deliver our Kings and Prieſts into "the Hands of the Heathen Kings. But thou haſt "ſhewed us Favour in our Captivity, and inclined the "Hearts of the Kings of *Perſia* to be merciful to us, "and reſtore us to *Jeruſalem*. And now, what ſhall "we ſay for our ingrateful Diſobedience in neglecting "thy Commandments? Thou haſt forbid us to defile "our ſelves with the Abominations of the People of "the Land; to marry their Daughters, or partake of "their Wealth; and yet we have broke thy Com-"mandment, and made Affinity with them. Thou "mayeſt juſtly be angry with us, till thou haſt con-"ſumed us: But thou, O Lord, art righteous, for "we remain, as appears this Day. Behold, we are "before thee in our Sins, by Reaſon of which we can-"not juſtify our ſelves." *Ezra* having ended this Confeſſion in a Shower of Tears, the Lord was pleaſed ſo to influence the Minds of the People, that they likewiſe wept; which when *Shecaniah*, a Man of Condition in *Iſrael*, obſerv'd, he, in behalf of himſelf and the People, thus addreſſed himſelf to *Ezra*. "We have ſinned "in taking Strangers to our Wives: Yet conſidering "the Diſpoſition of the People to repent, there is "Hope in *Iſrael*, that God will be merciful. Let us "therefore make a Covenant with our God, to put "away all the ſtrange Wives and their Children, and "do

(*p*) *Confeſſion.* See *Ezra* 9. 6.

" do thou ſee that it be done as the Law obligeth." Accordingly *Ezra* cauſed Proclamation to be made throughout all *Judah* and *Jeruſalem*, that they ſhould meet at *Jeruſalem* within three Days, upon Penalty of (*q*) Confiſcation of all their Subſtance, and Excommunication. Upon the Summons they all met at *Jeruſalem*, and ſtanding in the Streets, they trembled, partly through Guilt, and partly through Cold, for it was a very wet Seaſon. Then *Ezra* repeating the Occaſion of their aſſembling, they promiſed to do as he would have them; but deſired him to conſider the great Number of thoſe that had tranſgreſſed in this Thing, the Inconveniency of the wet Seaſon, and that it was not the Work of one Day. Therefore they deſired, that their Rulers might anſwer for them; and that all they, who in the ſeveral Cities had taken ſtrange Wives, ſhould come at appointed Times, and with them the Elders of every City, to certify that theſe were all that were guilty in that Place. And ſo proceed till the Lord was appeaſed. This was approved, and certain chief Men of *Iſrael* were deputed to inſpect the Matter till it was over: After which they took a Liſt of all that had taken ſtrange Wives, and they obliged them to give their (*r*) Hands, that they would put them away. Which being done, they offered a Treſpaſs-Offering, as the Law required, and ſo the Matter ended.

Zorobabel the Governor being now dead, and the Adminiſtration of Civil as well as Eccleſiaſtick Affairs going through *Ezra*'s Hands, God was pleaſed to relieve him, by joining another in Commiſſion with him, which was (*s*) *Nehemiah*, a Captive *Jew*, and Favourite of the King of *Perſia*. It happened one Day, that *Nehemiah*

(*q*) *Confiſcation.* See *Ezra* 10. 8.

(*r*) *Hands.* This was a certain Ceremony of giving Security, for the Confirmation of any Covenant; as in *Ezek.* 17. 18.

(*s*) *Nehemiah.* Some will needs have this *Nehemiah* to be the ſame with *Ezra*; which cannot be; for he was a Companion part of the Time with *Ezra*; and his ſpeaking of *Ezra* in the third Perſon, as he does, *chap.* 7. *ver.* 65. and *chap.* 8. *ver.* 9. and of himſelf in the firſt Perſon, *chap.* 1. *ver.* 1. ſhews he was *Nehemiah* diſtinct from *Ezra*.

hemiah ſaw ſome Men of *Judah*, who had been at *Jeruſalem*, and were come back again to *Chaldea*. He aſked them of the Welfare of their Brethren that were in *Jeruſalem*; who told him, that they were in great Affliction, and under great Reproach from their (*t*) Enemies, to whoſe Inſults they were daily expoſed, becauſe the (*v*) Walls of the City remained in their ruinous Condition, and the Gates which had been burnt, when *Nebuchadnezzar* took it, lay juſt as they were. This melancholick Account drew Tears from *Nehemiah*'s Eyes, and preparing himſelf by Mourning and Faſting, he addreſſed himſelf to God in Prayer, in behalf of his diſtreſſed Brethren at *Jeruſalem*, acknowledging their Faults, deprecating God's Judgments, and begging a favourable Audience of the King, to whom he intended that Day to apply. *Nehemiah*'s long Courſe of Mourning and pungent Sorrow for the ſad State of his Countrymen, had made ſuch an Alteration in his Face, that when it came to his Turn to give the King the (*w*) Cup, the King took Notice of it, and aſked the Cauſe. At firſt *Nehemiah* was ſtruck with Fear; but conſidering the King's Favour to him, he makes Uſe of the Opportunity, and diſcovers the true Cauſe of his Grief; telling him, his Countenance could not be otherwiſe than ſad, whilſt the City and Place of his Fathers Sepulchres lay waſte, and the Gates of it had been conſumed with Fire. The King very mildly aſked him, What he requeſted of him? *Nehemiah* reply'd, "That thou would'ſt ſend me to *Jeruſalem*, the "City of my Fathers Sepulchres, that I may build it." He no ſooner made his Requeſt but it was granted; for the

(*t*) *Enemies.* Probably the *Samaritans*, or other Enemies of the *Jews*: But chiefly the *Samaritans*, who oppoſed their Rebuilding the Temple, after they refuſed to join with them.

(*v*) *Walls.* It is very likely that the Walls of *Jeruſalem* had not been rebuilt from the demoliſhing of them by the *Chaldeans*; and tho' *Cyrus*, at the Diſſolution of the Captivity, did give Leave to rebuild the Temple, yet he did not allow the ſame for the City; and probably for this Reaſon, becauſe they were very ſubject to revolt, and therefore not fit to be truſted with Fortifications.

(*w*) *Cup.* See *Nehem.* 2. 1. By which it appears he muſt have been Cup-bearer, or in ſome Office near the King's Perſon.

the King, unwilling to part with him for altogether, demanding how long Time it would require to go and return: *Nehemiah* ſet the Time; and the King diſmiſſed him, with Letters to the Governors of his Provinces to ſee him paſs ſafely thro' their Diſtricts; and to the Keeper of his Foreſts to furniſh him with what Timber he ſhould require, not only for the Gates and Beams of the Wall, but for a Houſe for himſelf to dwell in, as Preſident of the Work, ſo long as he ſhould have Occaſion to ſtay there.

Nehemiah ſet out well attended, the King having ordered a Party of Horſe, commanded by ſeveral Officers, to guard him. When he came to *Jeruſalem*, the People ſeeing with what Equipage he came, received him with great Reſpect, only *Sanballat*, an Officer of the *Moabites*, and *Tobiah*, a Man of Note among the *Ammonites*, two Enemies of the *Jews*, hearing that he came upon ſome good Account to the *Iſraelites*, received him with Indifference. However, *Nehemiah* took no Notice of them, but having refreſhed himſelf three Days, went out privately by Night to view the Dilapidations of the Place, which he found every where in a ruinous Condition. Having by this ſatisfied himſelf what was neceſſary to be done, he ſummoned the *Jews* together, put them in Mind of the deſolate Condition in which they were, and exhorted them to aſſiſt in repairing the Breaches, that they might be no more expoſed to their Enemies. And to incourage them, he informed them how gracious God had been to them in giving them Inſtructions in this Affair, and how favourable the King had been to him in it. Then relating to them for their Confirmation, what had paſſed between the King and him concerning the Work, he ſhewed them the King's Commiſſion. This ſo revived the poor *Jews*, that they joyfully and unanimouſly cried out, "Let us "riſe and build.

Sanballat and *Tobiah* had not yet any Notice of *Nehemiah*'s Commiſſion; and ſeeing the People begin to clear the Ground, in order to rebuild the Walls, they in Ridicule

Ridicule aſked them what they meant, and whether they had a Mind to turn Rebels? *Nehemiah* gravely replied, He had ſufficient Authority for what he did; adding, That the God of Heaven would proſper them, and they would perſiſt. "But for you, ſaid he, you have no-"thing to do with us, for you have no Right, Por-"tion or Monument in *Jeruſalem*, that you or your "Anceſtors did ever belong to us." Upon this theſe Enemies of the *Jews* were forced to deſiſt, tho' much againſt their Will, for they durſt not reſiſt the King's Authority; and the People went on heartily with the Building. *Eliaſhib* at the Head of the Prieſts ſet them a good Example, for they undertook the Building of the (*x*) Sheep-Gate, which was neareſt to the Temple, and which they ſoon finiſhed and dedicated. In Imitation of them, the reſt of the People (*y*) divided the Work amongſt them; ſome Parts were undertaken by private Families, ſome by Corporations; ſome by Companies or Trades; and ſome were ſo zealous, that when they had finiſhed one Piece, they undertook another; ſo that the whole Work went on ſpeedily and ſucceſsfully.

The *Jews* going on ſo chearfully in this Work, began to be formidable to their troubleſome Neighbours; but none reſented it ſo much as *Sanballat*, and *Tobiah*, who indeavoured to diſturb them, by incenſing the *Samaritans* againſt them; in whoſe Hearing he ſaid, "What do theſe feeble *Jews* mean? Will they for-"tify themſelves? Will they ſacrifice? Will they "finiſh in a Day? Will they reduce theſe Heaps of "Rubbiſh to a regular Building?" And to back him, in a ſcornful drolling Way, ſaid, "A Fox will demo-"liſh this Wall with her Foot." Theſe Reproaches ſerved but to inflame *Nehemiah*'s Zeal, who called for Vengeance on them that oppoſed the Work; and ſtill incouraging the People to go on, in a ſhort Time the Wall was joined in all Parts, and raiſed to half its Height.

(*x*) *Sheep-Gate.* It was ſo called, becauſe the Sheep, which were to be ſacrificed, were brought through it.

(*y*) *Divided.* See *Nehem.* 3.

Height. This rouz'd *Sanballat* and *Tobiah* indeed; who apprehending themſelves in Danger from the growing Greatneſs of the *Jews*, reſolve to put a Stop to their further Progreſs in Building. In order to which they ingaged in a cloſe Confederacy with the *Arabians*, *Ammonites* and *Aſhdodims*, which they kept ſecret, intending to ſurprize the *Jews*, demoliſh their Works, and put them all to the Sword. This Conſpiracy was not long a Secret; for the neighbouring *Jews* having Notice of the Deſign laid againſt their Brethren, informed them of the Danger they were in, and adviſed them to be upon their Guard; for the Enemy did not intend to attack them openly, but to ſurprize them. *Nehemiah* upon this Notice, firſt addreſſed himſelf in Prayer to God for Help, and then, ſending out Scouts to obſerve the Motions, and diſcover the Approaches of the Enemy, placed a Guard well armed with Swords, Spears and Bows, to defend and incourage the Workmen. After this *Nehemiah* went often in Perſon amongſt them, and by Precept and his own Example incouraged them to truſt in the Lord, who had hitherto protected them, putting them in Mind that they fought for their Wives, Brethren and Children.

In this Poſture of Defence they continued, till they underſtood, that *Sanballat* and his Party, finding their Deſign diſcovered, and the *Jews* prepared to receive them, had laid aſide their Expedition. Upon which the *Jews* returned to their Work, but with ſuch Caution, that, to prevent any Surprize, they wrought with their Weapons by them, and the Overſeers of the Works ſtood by them with their Swords by their Sides. And becauſe, by Reaſon of the Length of the Wall, the Workmen were obliged to be at ſome Diſtance one from another, *Nehemiah* had ordered a Trumpet always to attend him, giving Inſtructions to the People, that whereſoever they ſhould hear the Sound of the Trumpet, they ſhould repair thither to relieve them that were ingaged, aſſuring them for their Comfort, that their God would fight for them. And to let them

ſee,

ſee, that himſelf would do his Part in this Work, *Nehemiah* and his Guards would not put off their Clothes, except to ſhift themſelves for waſhing.

But whilſt they were all thus buſily imployed in Building, a Sort of Mutiny broke out among the Common People, which might have been of fatal Conſequence, if it had not been timely compoſed. The poorer Sort of People being continually ingaged in the publick Buildings, had not (*) Time to cultivate and improve their own Eſtate, by which Means they were reduced to great Straights, and Proviſions grew very ſcarce and dear; and the Rich, who by the (z) Law ought to have ſupported and cheriſhed them, oppreſſed them with unreaſonable Uſury. This the poor *Jews* had long indured; having in this Time taken up Corn upon Credit, and not being able to pay, were forced to mortgage their Lands, Vineyards, Olive-yards and Houſes, to buy Proviſions; and were ſo hard preſſed, that they had been forced to take up Money upon their Lands to pay the King's (a) Tribute. But that which went neareſt to them was, they had by the unlawful Exactions of their Brethren been compelled to ſubject their dear Children to Bondage, and were not able to ranſom them, becauſe the rich *Jews* had their Lands.

Nehemiah was very much troubled to hear this Complaint, but much more for the Cauſe of it; and to put an End to theſe unnatural and unjuſtifiable Practices, he ſummon'd the People of all Degrees and Conditions to a general Aſſembly; where he ſeverely chid the richer Sort for oppreſſing their poor Brethren, and reproaching them by his own Example, he thus addreſs'd

(*) *Time.* This Scarcity is not to be ſuppoſed to have been occaſioned from the Neglect of the Ground, during the Time that the Walls of *Jeruſalem* were rebuilding; but from the Return of the *Iſraelites* from *Babylon*, when they began to build the Temple; which was above four Years before. Beſides, the Building of the Wall took up but two and fifty Days. See *Nehem.* 6. 15.

(z) *Law.* See *Deut.* 15. 7, 8.

(a) *Tribute.* To this all the *Jews* were ſubject, *Ezra* 4. 13. except the Prieſts, and Officers belonging to the Service of the Houſe of God, *Ezra* 7. 24.

dreſs'd himſelf to them: "According to our Ability, "we have redeem'd our Brethren the *Jews*, which "were ſold to the Heathen; and will you ſell your "Brethren, or ſhall they be ſold to us?" This was ſo home a Truth upon the oppreſſing *Jews*, that they could make no Reply: And *Nehemiah*, taking the Advantage of their Confuſion, told them they did ill in theſe Things, and made themſelves a Scandal to the Heathen their Enemies, adviſing them to deſiſt from theſe baſe Practices of Uſury, and reſtore to their oppreſs'd Brethren their Lands, Vineyards, Oliveyards and Houſes, and the hundredth Part of the Money, Corn, Oil and Wine, which they had exacted from them. The Accuſation being true, and all that *Nehemiah* had urg'd, Matter of Fact, they promis'd to reſtore them, and require nothing more of them; but to ſtand to what *Nehemiah* ſhould decree. Then *Nehemiah*, to hold them to their Promiſe, made them ſwear to obſerve it; and to oblige them to a ſtrict Performance of their Oath, he (*b*) ſhook the middle Part of his Veſt, by Way of Imprecation, and ſaid, "So God ſhake out every Man from his Houſe, and "from his Service, that performeth not this Promiſe; "even thus let him be ſhaken out, and be made "(*c*) empty." To this they all agreed, and praiſed God, and did according to their Promiſe. And to inforce his Admonitions and good Precepts the more, he did not, after the Example of the former Governors, his Predeceſſors, exact the daily Revenue of (*d*) forty Shekels of Silver, and the conſtant Furniture of his Table with Proviſions;

(*b*) *Shook.* It was cuſtomary with the Prophets, as *Iſaiah*, *Jeremy*, &c. not only to addreſs themſelves to the People in Words, but in Signs. Thus here, *Nehem.* 5. 13. the Shaking of his Lap, was an Emblem, that they who violated this Oath ſhould be ſhaken off from the Protection of God, as he ſhook his Lap, by which Action nothing could remain there. And this was a juſt Judgment againſt the covetous Uſurers, who with great Difficulty could be perſuaded to give any thing of their great Abundance to the Support of the Poor: But God, by ſome hidden, or unforeſeen Puniſhment or Accident, could ſhake out their Wealth, tho' againſt their Will, to the Relief of the Needy.

(*c*) *Empty.* That is, ſhall be deprived of all the Fruit and Product of his Labour and Income, as a Garment, when it is ſhaken, has nothing in it.

(*d*) *Forty Shekels.* That is, Fifty Shillings.

viſions; but remitted them, and all other Advantages, which might be burdenſome and chargeable to the People: And, during the whole Time of his Government, which was twelve Years, he was ſo far from purchaſing any Land, or reaping any Benefit at the Expence of the People, that he not only refuſed the Allowance which was due to him, as Governor, from the People, but at his own Charge kept open Houſe, entertaining daily at his Table a hundred and fifty of the *Jews* and their Rulers, beſides Strangers; for which he conſtantly allow'd one Ox, ſix fat Sheep, beſides Fowl in proportion, and every tenth Day Wine of all Sorts. This generous Treatment of *Nehemiah* ſo took with the *Jews*, that they went on chearfully with the Work, and finiſh'd the Wall, only the Gates were not hung. The ſucceſsful Management of *Nehemiah* in carrying on, and finiſhing this mighty Wall, ſet the reſtleſs Minds of *Sanballat*, *Tobiah*, and *Geſhem* at work, who, concluding, that ſo long as he liv'd, the *Jews* would be too powerful for their Neighbours, reſolve, by ſome Stratagem or other, to take him off, which they knew by open Force they were not able to do. Intending therefore by an outward Shew of Civility to betray him, they ſent to invite him to a Conference in one of the Villages in the Plain of *Ono*, a Place belonging to the Tribe of *Benjamin*, deſigning, when they had him there, to do him a Miſchief. But whether *Nehemiah* ſuſpected their Malice in this, or not, it is certain he excuſed himſelf upon the Account of the great Work he had in hand, which muſt ſtop if he ſhould be abſent; and therefore he ſent Word he was not at Leiſure. This Meſſage they four Times repeated, and he as often return'd them the ſame Anſwer; but at laſt *Sanballat*, perceiving that *Nehemiah* was too cautious to be inſnared by a general Invitation, reſolves to try him by a more perſonal Expedient, that ſhould immediately concern him, and on pretence of clearing himſelf from an Accuſation, of no leſs than Treaſon, oblige him to come to him. Therefore the fifth Time he ſent his Servant with

with a Letter in his Hand, but open, to this Purpose: "It is reported among the Heathen, and *Geshem* affirms it, That Thou and the *Jews* intend to rebel; for which Cause thou hast built this Wall, that Thou may'st be their King. And thou hast also appointed Prophets to preach of Thee at *Jerusalem*; and to say, There is a King in *Judah*. These Things, Thou may'st expect, will come to the King's Ear: Wherefore come now, and let us consult what is fit to be done." *Nehemiah*, knowing his own Innocence, easily saw through this shallow Contrivance, and being resolv'd to make an End of the Work he had so successfully begun and carried on, return'd this short and contemptuous Answer to the perfidious *Sanballat*: "There are no such Things done as thou say'st, but they are the Inventions of thy own Heart."

Sanballat and his Friends are resolv'd to try some other Way to betray the good *Nehemiah*; and therefore bribing to their Interest *Shemajah*, the Son of *Delajah* the Priest, who was a Friend of *Nehemiah*, they question'd not to succeed at last. To his House *Shemajah* repair'd, after he had given *Sanballat* his last Answer; but found him shut up, under Pretence of a Vow, as he said, for the Safety of *Nehemiah*; and pretending to prophesy that his Enemies would make an Attempt to murder him that Night, he would have perswaded *Nehemiah* to go with him into the inner Part of the Temple, and (*e*) secure themselves by shutting the Doors. *Nehemiah* did not at first apprehend false *Shemajah*'s (*f*) Design; however, from a Sense of Religion and Honour he declared he would not quit his Station, telling *Shemajah* with Disdain, It did not become a Man in his Post to take Refuge. After this *Nehemiah* discover'd the whole Plot, and that *Shemajah* had

(*e*) *Secure.* The Temple was much stronger than the City, because as yet the Gates were not hung.

(*f*) *Design.* *Shemajah* might do this to render *Nehemiah* contemptible to his Friends, if he had thro' Fear gone into the Temple: Or he might have a Design to seize *Nehemiah*'s Person when once he had him within the Temple, and with the Help of other Conspirators deliver him up to the Enemy. Or that by his thus hiding himself he might incourage the Enemy, and discourage the *Jews*, who by these Means would leave the Work unfinish'd.

had been bribed by *Sanballat* and his Party; and God preſerving him from all their Treachery, he in (g) two and fifty Days compleated the whole Work, which ſo affected the Enemies of the *Jews* with Fear, that they concluded ſo great a Work finiſhed in ſo ſhort a Time could be done by nothing but the immediate Providence of the God of the *Jews*.

Good *Nehemiah*, though he continually ſurmounted what Difficulties were thrown in his Way, is ſtill exerciſed with freſh Troubles and Dangers; for the Princes of *Judah* held a Correſpondence with *Tobiah*, as they had all along done, which he by Croſs-Matches had ſo improv'd, that they not only gave him an Account of what paſs'd at *Jeruſalem*, but had confirm'd this Correſpondence and Friendſhip by Oath. *Tobiah* by theſe Means having gain'd a ſtrong Party to his Intereſt, they had the Impudence to commend *Tobiah* in *Nehemiah*'s Preſence, whom he knew to be his declared Enemy; and, which was much worſe, they diſcovered *Nehemiah*'s Counſels to him, which ſo elevated the vain *Ammonite*, that he thought by his bluſtring Letters to fright *Nehemiah*.

Theſe

(g) *Two and fifty.* Interpreters have not yet agreed from whence to begin this Computation. *Tremellius* and *Junius* would begin theſe two and fifty Days, after the Stone Wall was built. Others, that they began after *Nehemiah* had ſent his Anſwer to *Sanballat*, which is leſs probable than the other. I rather incline to think, that the whole Work, conſidering the many Hands that were imployed, and the Diligence that was uſed in it, was begun and ended in two and fifty Days; for can there be much more Time allowed for it: For it was in the firſt Month, called by the *Jews Niſan*, that *Nehemiah* was in *Babylon*, ſee *Nehem.* 2. 1. and obtained of the King Leave to go to *Jeruſalem*. And though we have not an expreſs Account what Time he ſpent in his Journey, and when he arrived at *Jeruſalem*, yet if we may make Conjecture from the Time *Ezra* ſpent in the ſame Journey, when he came from *Babylon* to *Jeruſalem*; (allowing for the Delay *Ezra* had at the River *Ahava*, when he firſt ſet out; *Ezra* 8. 15. and 31.) it is not probable that *Nehemiah* got to *Jeruſalem* till about the End of the fourth Month; for though *Ezra* ſet out from *Babylon* on the firſt Day of the firſt Month, he did not reach *Jeruſalem* till the firſt Day of the fifth Month: And from thence to the twenty fifth Day of the ſixth Month may make out the two and fifty Days; and *Nehemiah*'s three Days Reſt before he began; or theſe about.

These Things added to his Care, but not his Fear; and therefore to prevent any Treachery from his Enemies within or without the City, he gave the Charge of the Gates to his Brother *Hanani*, and to *Hananiah* Marshal of the Palace, two Men in whom he knew he could confide, commanding them not to suffer the Gates to be opened till some Time after Sun-Rising; to see them safely barr'd at Night; and to set the Watch, which should consist of settled House-Keepers, that were diligent Men. After this, he having found a Register of the Families of those who came from *Babylon* first, assembled the Nobility, Rulers and People, to make a (*b*) Muster of them by their Genealogies. By this Register some were at a great Loss, not knowing their Fathers Pedigree: And some of the Priests were at a Loss to prove their Genealogy by this Register, but could not find it; and therefore were put by their Office as polluted; *Nehemiah* not permitting them to eat of the Holy Things, till there should appear a Priest, who by divine Inspiration should determine, whether they were of priestly Race or not. And now considering that the City was large, and the Inhabitants but few, it was agreed, that part of the People which did not dwell at *Jerusalem*, should by Lot choose one out of (*i*) ten, to come and live at *Jerusalem*, to be an additional Strength to the Place. This was look'd upon as so tender a Mark of Affection to the publick Good, that they of *Jerusalem* thanked these Men, that had thus readily offered themselves to dwell with them.

The Affair of Genealogies thus settled, the (*k*) Governor and People made their Free-will Offerings for the Work

(*b*) *Muster.* There is some Diversity in the Account of Families given by *Ezra* 2. and *Nehemiah* 7. The Reason of which Difference is by some supposed to be, that the Register or Catalogue in *Ezra* was made at *Babylon*, before they set forward: The other, which *Nehemiah* found, was made at *Jerusalem*, after they were arrived there; and Alterations might happen in their Families in so long a Journey.

(*i*) *Ten.* See *Nehem.* 11. 1.

(*k*) *Governor.* He is called in *Nehem.* 7. 70. and also in *Ezra*, *Tirshatha*, which in *Nehemiah* 8. 9. is explained:

Work of the Lord. The Governor gave to the Treaſury a thouſand Drams of Gold, fifty Baſons, and five hundred and thirty Prieſts Veſtments. Some of the Elders gave to the ſame twenty thouſand Drams of Gold, and two thouſand two hundred Pieces of Silver, and the reſt of the People gave twenty thouſand Drams of Gold, and two thouſand Pieces of Silver, and ſixty ſeven Prieſts Veſtments.

The Affairs of the *Jews* being reduced to this happy Condition of Peace and Order, *Ezra*, the learned, pious Scribe and Prieſt, at the Requeſt of the People, produced the Book of the Law, which the Lord by *Moſes* had commanded the Children of *Iſrael* to obſerve; and ſtanding in the Street, before the Water-gate, upon an Eminence, that he might be ſeen and heard by the People, he opened the Book in Sight of them all; at which they ſtood up: And he having given Thanks to the Lord, they all lifted up their Hands, and cried, *Amen*, *Amen*; and bowing their Heads, they worſhipped the Lord with moſt profound Reverence. The Company being divided into ſeveral Parts, *Ezra*, with thirteen more, read and expounded the Law to them, which they heard with ſuch Attention and Devotion, that being ſenſible how they had tranſgreſſed, they mourn'd and wept. But *Ezra* and his Aſſiſtants comforted them, telling them, that was not a Time for them to mourn and weep, becauſe it was a (*l*) Day Holy to the Lord God; but bid them be chearful, and eat and drink of the beſt, and ſend Part of their Proviſions to the Poor, for whom nothing was provided. The People readily obeyed and went their Way. The next Day the chief of the Fathers of all the People aſſembled again to be further inſtructed in the Law; and upon Search it was (*m*) found, That the Children of *Iſrael*

explained: Which Word *Tirſhatha* in the *Perſian* and *Chaldean* Tongues ſignifies a Governor or Preſident. Some will have it to be a *Cognomen*; though among the *Chaldeans* it was taken for a Name of Magiſtracy or Dignity.

(*l*) *Day.* Becauſe it was the Sabbath.

(*m*) *Found.* See *Levit.* 23. 40.

rael ſhould dwell in Booths, in the Feaſt of the (*n*) ſeventh Month, and that they ſhould cauſe Proclamation to be made in all other Cities, as well as in *Jeruſalem*, That the People ſhould go forth and get Olive-Branches, Pine-Branches, Myrtle-Branches, Palm-Branches, and Branches of Trees thick with Leaves, to make Booths.

The People, who were now grown very ſenſible of the Danger of tranſgreſſing the Law, by woful Experience in their Anceſtors, and ſome of themſelves, immediately went out and fetched Branches to make themſelves Booths; ſome upon the Tops of their Houſes, others in their Courts; ſome in the Courts of the Temple, and others in the Streets. And this Feaſt they celebrated with great Solemnity and Joy; and ſo much the more, becauſe it had not been obſerv'd from the Days of (*o*) *Joſhua* till now; which was above a thouſand Years.

On the four and twentieth Day of the ſame Month the *Jews* aſſembled again, but upon a different Occaſion; for they appeared in Sackcloth with Earth upon their Heads, faſting and mourning, confeſſing their own Sins, and deprecating the Judgments due to their Fathers and their own Iniquities. Then acknowledging the Omnipotence of God in creating and preſerving all Things, and enumerating his gracious Mercies to their Fathers, from the Time of the Covenant made with *Abraham*, they recogniſed all the grand Inſtances of his Providence, in delivering them from their Enemies and Perſecutors; and deploring their Fathers and their own Diſobedience and Rebellion, they own'd they were deſervedly liable to his Juſtice. Finally, they made a Covenant with the Lord, that they would walk in his Law, which was given by *Moſes*. And to oblige them to the more ſtrict Performance of this Covenant, it was ingroſs'd, and the Princes, Prieſts and *Levites*, did ſet their Seals to it: And thoſe that did not ſet their Seals, of what Age, Sex or Condition

(*n*) *Seventh.* This was the Feaſt of Tabernacles.
(*o*) *Joſhua.* See *Nehem.* 8. 17.

dition ſoever, bound themſelves with an Oath to obſerve it.

Nehemiah having ſettled the Affairs both of Church and State in *Jeruſalem*, according to his Promiſe to the King, returned to the Court at *Babylon*; where he had not continued above a Year at moſt, but the *Jews* relapſed into their old Corruptions, and grew very irregular. All which was owing to the Miſmanagement of *Eliaſhib* the High-Prieſt; who having the Charge of the Treaſury, and being allied to *Tobiah*, the *Jews* great Enemy, had prepared an Apartment for him in the Temple, in the Place where they us'd to lay the Offerings, and other holy Things, appointed for the Service of the Temple and Prieſts. This Intimacy between *Eliaſhib* and *Tobiah*, was the Occaſion of much Miſchief and Confuſion; for by converſing with the Heathens, they ſoon broke the Covenant they had ſo lately made, profaning the Sabbath, and mixing in Marriage with them. So that when *Nehemiah* returned to *Jeruſalem*, he found all in the utmoſt Diſorder. It was Matter of great Concern and Grief to him, to ſee the People led away, and debauch'd in their Principles, by a Man that was an open Enemy to them; and that an Apartment ſhould be prepar'd in the Houſe of God, for one that was a declared Enemy to his Worſhip. This ſo inflamed good *Nehemiah*'s Zeal, that he was reſolv'd to put an End to theſe Irregularities; but the Corruption being grown general, he found himſelf under a Neceſſity of uſing Caution in his Deſign, to prevent Tumult; for he found that *Tobiah* had inſinuated himſelf into the good Opinion of moſt of the People, and eſpecially thoſe of Note. The firſt Step he took towards this Reformation, to convince them of their Errors, was, in cauſing the Book of the Law to be read publickly in the Hearing of the People; in which it was found, "That the (*p*) *Ammonite* and the *Moabite* "ſhould not come unto the Congregation of God for "ever; becauſe they met not the Children of *Iſrael* "with

(*p*) *Ammonite.* See *Numb.* 22. 5, 6, and *Deut.* 23. 3, 4.

" with Refreſhments of Bread and Water, when they " came out of *Egypt*, but hired *Balaam* againſt them, to " curſe them; tho' God turned the Curſe into a Bleſſing." The People no ſooner heard this Part of the Law, but they were ſenſible of their Tranſgreſſion; and to ſhew their Readineſs to reform, they ſeparated from the mix'd Multitude. This gave *Nehemiah* an eaſy Opportunity of getting rid of *Tobiah*, who was an *Ammonite*: For the Law being poſitive, and the People, by his prudent Conduct, well inclined to obey it, he threw *Tobiah*'s Furniture out of the ſacred Chamber, cauſed it to be cleanſed, and brought the Veſſels of the Temple, with the Offerings and Incenſe, into it again. And finding that in his Abſence the *Levites* Allowance had been withdrawn, and that they were forced to quit the miniſterial Service, and betake themſelves to the Country for Maintenance, *Nehemiah* expoſtulated with the Rulers concerning this Neglect of the Service of the Houſe of God; and bringing back the *Levites* to their Offices, he ordered the People to bring in the Tithes of Corn, Wine and Oil into the Treaſury, and appointed Treaſurers and Deputies to receive and diſtribute them.

The next Grievance the pious Governor had to redreſs, was the Profanation of the Sabbath; on which Day the *Jews* had, during his Abſence, done all Manner of ſervile Works, treading their Wine-preſſes, and bringing in their Corn, Wine, Grapes, Figs, and all Manner of Burdens into *Jeruſalem* upon Aſſes, as on common Days: And they not only did this, but ſuffer'd Strangers, the *Tyrians*, to bring Fiſh, and all Manner of Wares, and ſell them on the Sabbath in *Jeruſalem*. Againſt theſe irreligious and profane Practices *Nehemiah* warmly proteſted, ſaying, " What an evil Thing is this that you do in pro- " faning the Sabbath Day? Did not your Fathers do " thus; and did not our God bring all this Evil upon us, " and upon this City for ſuch Things? Yet you bring " more Wrath upon *Iſrael*, by profaning the Sabbath." And to let them ſee he was reſolved to make a thorough Reformation amongſt them, he gave a ſtrict Order, that

towards

towards the Evening before the Sabbath the City Gates ſhould be ſhut, and not open'd till the Sabbath was over; and that this Order might be duly obſerv'd, he appointed ſome of his own Servants to guard the Gates, and ſuffer no Burden to be brought in on the Sabbath Day. The Chapmen and Merchants, who came, as uſually, over Night with their Goods, were ſurprized to find the Gates ſhut againſt them; and being thus diſappointed were forced to take up their Lodging without the Walls of *Jeruſalem*. This they did once or twice, though *Nehemiah* reprov'd them for it; wherefore he at laſt told them, if they offer'd to do ſo again, he would ſeize them. Upon which they deſiſted: But ſuſpecting they might by ſome Contrivance or other attempt it again, he commanded the *Levites* to cleanſe themſelves, and take up their Station at the Gate, and guard it, that the Sabbath Day might be kept holy. Thus with great Care and Difficulty this good Man once more eſtabliſh'd the Worſhip of the Lord at *Jeruſalem*.

Nehemiah, as has been ſaid, did upon his Return from *Babylon* to *Jeruſalem*, to convince the *Jews* of their Tranſgreſſions, cauſe the Book of the Law to be read before the People, which expreſly declared againſt Converſation with the *Ammonites* and *Moabites*; and the People accordingly did ſeparate from the mix'd Multitude. But the Caſe of mix'd Marriages with the Heathen had taken ſuch deep Root, that *Nehemiah* found it a difficult Matter to eradicate it: For which Cauſe he in nothing expreſſed a warmer Zeal than againſt theſe mixed Marriages, which were made between the *Jews* and other Nations, and which he well knew had in former Ages betrayed the *Iſraelites* to Idolatry and other Abominations; the fatal Conſequence of which he was at this Time more active to prevent. Finding therefore that they had not ſo throughly reform'd as they promiſed, and that there were among them ſome *Jews* that had married Wives of *Aſhdod*, *Ammon*, and *Moab*, whoſe Children he obſerv'd ſpake half *Aſhdodite* and half *Jewiſh*, but neither perfectly, he debated with them the Unreaſonableneſs of this

mixed Marriage, and the visible Consequence in the broken mongrel Speech of their Children, who in Time would quite forget their native Language. This he argued warmly with them, and they so insolently defended themselves that he was provoked to curse them; and they persisting, he (*q*) smote some of them; and being incensed to the last Degree, he plucked their (*r*) Hair off, and made them swear by the Lord that they should not any more mix in Marriage with the Heathen Nations: "For, said he, did not *Solomon*, King of *Israel*, sin by "doing these Things? Though there was no King "among the Heathens like unto him; tho' he was be-"lov'd of his God, who made him King over all *Israel*; "yet he was betrayed by strange Women to commit "Idolatry. Is it reasonable then that we should imi-"tate your Example, to do this great Evil, to trans-"gress against our God, in marrying strange Wives?" And to shew himself an impartial Judge in his Administration, he made no Distinction of Quality or Condition among them, for he punished all alike, whom he found guilty; an Instance of which was one of the Sons of *Jojada*, the Son of *Eliashib* the High-Priest; who having married a Daughter of *Sanballat* the *Horonite*, was by *Nehemiah*'s Command expell'd the City. Then praying to God to do Justice on those that defiled the Priesthood, and violated the Covenant between the Priests and *Levites*, and the Lord, he proceeded to purge the Place from all Profanation of Strangers, appointing the Priests and *Levites* their several Apart-

(*q*) *Smote.* This was usual among the *Jews*, their Malefactors being buffeted either by the Lictors, or the Mob. See *Matt.* 26. 67.

(*r*) *Hair.* The Depriving the Head of its natural Ornament was a special Punishment among the Ancients; as among the *Athenians* it was part of the Punishment for Adulterers; and *Nehemiah* seems to have inflicted this as a Punishment on them for their Wantonness and Luxury; which he did in this Manner, that the guilty might see their Liberty chang'd into a State of Slavery. For Baldness was a Symbol of Servitude, as Hair was of Liberty. It was likewise a Token of Mourning, see *Isa.* 15. 2. and *Ezek.* 27. 37. But, in general, Baldness was a Mark of extreme Ignominy among the *Jews*. Yet in this Case here, *Neh.* 13. 25. it may look like a Symbol of Purgation, which was used by the *Levites*, *Lepers*, and foreign Women taken in War, before they were joined in Marriage with the *Jews*.

Apartments and Offices, ſetting out the Wood for the Offering, and taking Care of the Firſt-Fruits.

In this happy Condition did this good Man leave the *Jews*; but notwithſtanding his pious Care and Pains to reform them, they ſoon after his Death return'd to their former wicked Courſes, as appears by the expoſtulatory Reproaches of (*s*) *Malachy*; whom the Lord not long after commiſſion'd to reprove them. He having at firſt demonſtrated the particular Eſteem of God to the Houſe of *Iſrael* in (*t*) preferring them to that of *Eſau*, taxes them with their Ingratitude, and Neglect of his Worſhip, but more eſpecially his Prieſts, whom he charges with irreligious and profane Approaches to the Altar, with corrupting the Covenant of *Levi*, and by giving an ill Example in themſelves, they had occaſioned many to fall from the Law. After which he threatens to judge them for all their Sins, particularly for marrying with the Heathen, and mocking God with their vain Shews and Pretences of Religion, whilſt they were notoriouſly guilty of Sorcery, Adultery, Perjury, Oppreſſion. He charg'd the People with Sacrilege, in detaining the Tithes and Offerings; which being a Part of the Law, and appropriated to the Maintenance of the Prieſts and *Levites*, could not be detained without manifeſt Violence and Injuſtice; for which he ſeverely reproached them. After this he gives

(*s*) *Malachi.* He was one of the three Prophets which God raiſed up for the Comfort of the *Jews* after the Captivity. He was the laſt of thoſe, of whom we have any Writing, or Mention in the Old Teſtament; and after him there was none till *John Baptiſt* was ſent; which was either a Token of God's Wrath, or an Admonition, that they ſhould with more fervent Deſire look for the coming of the *Meſſiah*.

(*t*) *Preferring.* Here in *Malachi* 1. 3. God is ſaid to have hated *Eſau*, and in other Places the Word *Hate* is uſed in a ſeverer Senſe than is meant, or the Original allows. For Tranſlators ſhould have conſidered, that the Word, which here and elſewhere on the ſame Occaſion, is render'd *to hate*, ſignifies alſo *to love leſs*, or *to take leſs Care* of a Thing, and not to wiſh, or do it any Harm. And that it is thus to be taken here, appears from a parallel Text in St. *Matth.* 10. 37. where our Saviour ſays, *He that loveth Father or Mother more than me, is not worthy of me.* Therefore it is but reaſonable to tranſlate the Words of the Apoſtle St. *Paul*, *Rom.* 1. 13. taken out of *Malachi* 1. 3. *I have loved* Jacob *more than* Eſau; becauſe God's dealing towards the *Edomites* does not ſhew any real Hatred againſt them, but only that he favoured them leſs than the Deſcendants of *Jacob*.

gives a Hint of God's calling the *Gentiles*; promiſing the Coming of the Meſſenger of the Covenant, whom they all deſired. "Then, ſays (*v*) he, ſhall the Of-"ferings of *Judah* and *Jeruſalem* be acceptable unto "the Lord, as in old Times." And for the Comfort of the good and pious, who had perſevered in their Duty, and ſtedfaſtly believed God's Word; he declared, that God would not forget his Promiſe to their Fathers, but would in his own good Time fulfil it; aſſuring them, that when that Day ſhould come, the proud, and all that had done wickedly, ſhould be utterly extirpated: But thoſe, that had feared the Lord, ſhould injoy Proſperity and all Manner of Plenty: Then promiſing them Victory, in thoſe Days over their Enemies, whom they ſhould trample as Duſt under their Feet, he bids them remember the Law of *Moſes*, the Servant of the Lord, which he gave him in Mount *Horeb*. And at laſt, as a Forerunner of the Completion of all that he had promiſed concerning the Coming of the *Meſſiah*, he tells them the Lord would ſend (*w*) *Elias* the Prophet before the great and terrible Day, the happy Effect of which ſhould be, the (*x*) turning the Hearts of the Fathers to their Children, and of the Children to their Fathers.

(*v*) *He.* See *Malach.* 3. 4.

(*w*) *Elias.* That is, St. *John Baptiſt*; who is here called *Elias*, becauſe he *came in the Spirit of* Elias, *Luke* 1. 17. *Matth.* 11. 14. and 17. 11, 12. as *Elias* did before, to correct the depraved Manners, and corrupt Doctrine of the *Jews*, ſparing neither Prince nor People, but reproving both with equal Zeal and Fervour.

(*x*) *Turning.* That is, ſhould reconcile thoſe that are at Variance, and ſettle all in Unanimity and Concord. For from the Time of the *Maccabees* to the Coming of Chriſt, *Judea* had not only been worried with foreign Enemies, but civil Diſcords, occaſioned by the different Sects that were among them; the moſt prevalent on either Side being thoſe of the *Sadducees* and *Phariſees*; which threw that Nation, and eſpecially the City of *Jeruſalem*, into terrible Convulſions, and which the Prophet literally foretold (ſee *Micah* 7. 6.) according to the Text here in *Malach.* 4. 6. Beſides, this was very juſtly adapted to the Character of the *Meſſiah*, who is by the Prophet *Iſaiah* called the Prince of Peace; and anſwerable to that Character, at his Birth, the World injoyed a profound Peace and Tranquillity.

The

The * *Continuation, from the Death of* Nehemiah, *to the Birth of* CHRIST.

GOD having withdrawn his Prophets, left the *Jews* to govern themſelves according to their own Laws, which for a Time they did, injoying their Religion in full Liberty, having High-Prieſts, in whom the chief Government was; but they remained ſubject to the Dominion of the *Perſians*, ſo long as that Empire ſubſiſted.

Towards the End of the Reign of *Darius Codomannus*, an unhappy Accident fell out, which put the *Jewiſh* State into great Confuſion and Diſorder, and had like to have prov'd fatal to them. For *Manaſſes*, Brother of *Jaddus* the High-Prieſt, and Collegue with him, having married *Nicaſo* the Daughter of *Sanballat*, the old Enemy of the *Jews*, the Elders of *Jeruſalem* wiſely foreſeeing the fatal Conſequence of ſuch Marriages, as knowing them to have been in a great Meaſure the Cauſe of their late Captivity, and other Judgments ſent amongſt them, demand of *Manaſſes*, either to diſmiſs his Wife, or no more to approach the Altar.

In

* From the Death of *Nehemiah* to the Birth of our Saviour Chriſt, among the various Computations, there are reckoned at leaſt four hundred Years; in which Time many and great Revolutions happened in the *Jewiſh* State, and the Church of God underwent very great and heavy Perſecutions, both from the *Greeks* and *Romans*. The Account of which we muſt take partly from the *Apochryphal* Books of the *Maccabees*, and partly from *Joſephus* and other Hiſtorians, to continue the Series of Hiſtory to our Saviour's Time. As for the Alterations of the *Greek Government* over *Judea*, by the *Egyptians*, *Syrians*, and *Romans*, they were literally foretold by *Daniel*, *ch.* 11.

In this Act his Brother *Jaddus* concurr'd, and forced him to desist from the Office of Pontiff. Upon which *Manasses* repair'd to his Father-in-law *Sanballat*, to whom he declared, that tho' he passionately loved his Daughter, yet he was unwilling for her Sake to be deprived of the Priesthood, which was a native Honour, and in the highest Esteem among the *Jews*. *Sanballat*, to quiet *Manasses*, told him he should not only be continued in the Priesthood, but he would procure the Pontificate for him, and make him Prince of the whole Province of *Judea*, provided he would continue his Affection to his Daughter, and keep her his Wife; adding, that he would build a Temple in Mount *Gerazin* superior to that in *Jerusalem*: And all this he ingaged to perform by the Power and Consent of *Darius*. These Promises so elevated the Ambition of *Manasses*, that he tarried with his Father-in-law; during which Time many of the Priests and *Israelites*, who had ingaged in these wicked and forbidden Marriages, revolted to *Manasses*, *Sanballat* furnishing them with Houses and Lands, to incourage his Son-in-law's ambitious Hopes; which was the Occasion of great Mutiny and Disorder in the *Jewish* State.

About this Time *Darius* hearing that *Alexander*, the *Macedonian*, had passed the *Hellespont*, in order to his breaking into *Asia*, and had defeated his Army at the River *Granicus*, resolved at the Streights of *Cilicia* to stop his further Progress. *Sanballat*, overjoyed at the Descent of *Darius*, assured his Son-in-law of the Performance of his Promise as soon as *Darius* return'd from the Victory. But the Event disappointed their Hopes; for the victorious *Macedonian*, tho' infinitely inferior in Troops, routs *Darius*'s Army, takes his Mother, Wife, and Children Prisoners, and forces him to fly back into *Persia*. *Alexander* upon this marched directly into *Syria*, took *Damascus* and *Sidon*, and laid Siege to *Tyre*. Then sending Letters to *Jaddus* the High-Priest, he demanded Subsistence for his Army, and the same Allegiance and Respect usually paid to *Darius*. *Jaddus* return'd Answer,

That

That he had ſworn not to take Arms againſt *Darius*, and that he would keep his Oath inviolable as long as he lived. *Alexander*, inraged at this Anſwer, threatens the Pontiff that he would ſoon be with him, and make him know to whom his Allegiance was due; but ſtill carried on the Siege with all imaginable Diligence.

In the mean Time *Sanballat*, taking this Opportunity, revolts from *Darius*, and with eight thouſand Men of his own Province goes over to *Alexander*, whom he found in his Camp before *Tyre*, carrying on the Siege very furiouſly. *Sanballat* without Scruple acknowledges *Alexander* for his Sovereign, and is kindly received by him. This early Revolt and favourable Reception of *Sanballat*, gave him Opportunity and Incouragement to ſpeak what he pleas'd to *Alexander*. Wherefore taking a fit Time, he told him that *Manaſſes* his Son-in-law was Brother to *Jaddus* the High-Prieſt; that having in Diſcontent left *Jeruſalem*, and being followed by many of the *Jews*, who were of his Party, he had a Mind to build a Temple in his Province. Then by way of Advice he told *Alexander* it would be of great Uſe to him; for by theſe Means he would divide the Strength of the *Jews*. *Alexander* approved of what he propoſed, and accordingly *Sanballat* built a Temple, and conſtituted his Son-in-law *Manaſſes* Prieſt of it; by which he ſuppoſed to leave a laſting Monument of Honour to the Poſterity of his Daughter.

After ſeven Months ſpent in the Siege of *Tyre*, and two in that of *Gaza*, *Sanballat* died, and *Alexander* at the Head of his victorious Troops haſtens to *Jeruſalem*, to take Revenge for their late Neglect of his proffer'd Friendſhip. *Jaddus*, knowing the City unable to oppoſe any Attempt of their conquering Enemy, commended the publick Safety to the Protection of God, to whom he offered Prayers and Sacrifice. The Night before *Alexander* approached the City, *Jaddus* had a Viſion, in which he was incouraged to go out and meet the Conqueror, with Aſſurance of Security. Upon this he aſſembled the Prieſts and People, whom he acquainted with the Viſion;

and

and according to the Direction of the Vision, the Priests put on their Habits, and the People cloathed themselves in White, and with *Jaddus* at the Head of them they marched out to meet the Conqueror. *Alexander* was amazed at this unusual and venerable Pomp; but that which most surprized him, was to see the High-Priest cloathed in the same Manner as he had seen one in a Dream whilst he was in *Macedon*, who assured him that he should conquer *Persia*. Upon which *Alexander*, prostrating himself before *Jaddus*, worshipped the Name of God, which was written on the Plate that was on the Forehead of the High-Priest, and received him very graciously. After this they went into the City, and *Alexander* by the Advice of *Jaddus* offered Sacrifice in the Temple, where they shewed him the Prophecy of *Daniel*, which foretold that a *Grecian* should subdue the *Persians*; upon which he was so joyful, that he promised the *Jews* he would grant them whatsoever they desired. *Jaddus* then asked, that they might live according to their own Laws, and that he would remit the Tribute of the seventh Year. These he readily granted, and gave Leave likewise at their Request, to the *Jews* that lived in *Babylon* and *Media* to do the same. After which several *Jews* followed *Alexander* in his other Expeditions.

Upon the Death of *Alexander* the Empire was divided among several Successors, and *Syria* falling to *Seleucus*'s Lot, the *Jews* ought of Course to have been subject to him; but *Ptolemy*, the Son of *Lagus*, King of *Egypt*, having possessed himself of *Syria* by Stratagem, took *Jerusalem*, entring it on the Sabbath, when the Inhabitants durst not defend themselves. He carried away many of the *Jews* into *Egypt*, *Cyrene*, and other Parts of *Lybia*. Many also went voluntarily into *Egypt*, where *Ptolemy* entertain'd them in a very friendly Manner, making several of them free of the City of *Alexandria*. *Ptolemy Philadelphus*, the Son and Successor of *Ptolemy Lagus*, caused the Law to be translated into *Greek* by seventy two Interpreters, whom he sent for from *Jerusalem*; and dismissing several of the captive *Jews*, he

gave many rich Preſents to the Temple at *Jeruſalem*, of an immenſe Value. Nor was *Ptolemy Philadelphus* the only Patron and Favourer of the *Jews*; *Seleucus Nicanor* made them free of the City of *Antioch*, and other Cities of *Syria*.

Antiochus the Great, King of *Aſia*, making War on *Ptolemy Epiphanes*, King of *Egypt*, *Syria* became the Seat of the War, by which the *Jews* ſuffered very much; for the Fortune of War inclining ſometimes to one King, and ſometimes to the other, *Judea* was miſerably harraſſed on both Sides; but at laſt *Antiochus* being victorious, the *Jews* ſubmitted to him, received him with his Army into their City, and joined with him in the Recovery of the Citadel of *Jeruſalem*, which was held by a Garriſon left there by *Scopas*, *Ptolemy*'s General. *Antiochus* in Return gave them Liberty to live and govern according to their own Laws, and granted them ſeveral Privileges. But afterwards King *Antiochus*, concluding a Peace with *Ptolemy*, gave him his Daughter in Marriage, aſſigning for her Dowry *Cœlo-Syria*, *Phœnicia*, *Jewry* and *Samaria*. To this King of *Egypt* (y) *Onias* the High-Prieſt refuſed to pay Tribute; upon which King *Ptolemy* prepared to invade *Judea*: But by the prudent Management of (z) *Joſephus*, Nephew to *Onias*, all Things are reconciled, and the Tribute-Money paid.

After the Death of *Ptolemy Epiphanes*, *Seleucus Philopater*, King of *Aſia*, at firſt favour'd the *Jews*, and ſupplied them with all things for the Service of the Temple, and the Sacrifices at his own Expence; but ſome Time after being inform'd by one *Simon*, of the Tribe of

(y) *Onias*. He was the Son of *Jaddus* the High-Prieſt, and ſucceeded him.

(z) *Joſeph*. His Mother was Siſter to *Onias* the High-Prieſt: Tho' he was but young, he was eminent for Prudence, Juſtice, and other Virtues, which made him very much regarded in the *Jewiſh* State. And he taking upon him to chide his Uncle *Onias* for Covetouſneſs, and Neglect of the Publick Good, did by his good Reaſons convince him of his Error, and perſwaded *Onias* to leave the Management of the whole Matter to him, which he effected to the Satisfaction of King *Ptolemy* and the *Jews*, and his own Reputation and Advantage. See *Joſeph. l.* 12. *c.* 4.

of *Benjamin*, that there were great Treasures in the Temple, he sent (*a*) *Heliodorus* to take them away; who going into the Temple with that Intent, as he was entring the sacred Treasury, to his great Amazement he was met by Angels of Fire, who seem'd to be on Horseback, armed to defend the Place against this sacrilegious Attempt. The Infidel General was struck down, lost his Speech and Senses, and did not recover till the High-Priest *Onias* prayed for him. Some Time afterwards *Heliodorus* aspiring to the Crown, murder'd *Seleucus* in Hopes of succeeding him; but *Eumenes* and *Attalus* drove him from thence, and set up (*b*) *Antiochus Epiphanes*, Son to *Antiochus* the Great. This Prince was the Cause of great Afflictions and Grievances to the *Jews*; for he deposed *Onias*, and put his Brother *Jason* in his Place, who upon that Account had promised to pay *Antiochus* three thousand six hundred Talents of Silver yearly. *Jason* had no sooner usurp'd the Pontifical Chair, but he alter'd the Form of Divine Worship, and changed the Customs of the *Jews*; which occasion'd a general Corruption in the *Jewish* Oeconomy, and for which God raised them a Scourge out of the Cause of their Offence; for they needed not a worse Enemy than *Antiochus* to punish them, who raged against them with the utmost Barbarity.

After *Antiochus* had been in *Egypt*, he came in Person to *Jerusalem*, where he was received in great Pomp by *Jason*, who sometime after this sending one *Menelaus* with Money to the King, *Menelaus* supplanted him, purchasing the Priesthood of the King, and expelling *Jason*, who thereupon withdrew into the Country of the *Ammonites*, waiting a Turn of Fortune in his Favour.

Menelaus did not long enjoy his ill-gotten Promotion; for failing in his Payment he surrender'd to his Brother *Lysimachus*; but afterwards repenting of his Tameness in delivering up the Pontificate, he sold the sacred Vessels to

(*a*) *Heliodorus*. He is by *Josephus* called *Apollonius*.

(*b*) *Antiochus*. This is that wicked *Antiochus*, mentioned in 1 *Macc.* 2. *v.* 11.

to recover it; and leaſt *Onias*, the depoſed Pontiff, who was withdrawn to *Daphne*, ſhould oppoſe him in his Deſign, he procur'd him to be murder'd by *Andronicus*, who was ſoon over-taken by Juſtice; for *Antiochus* firſt order'd him to be diveſted of the Purple, and then to be led through the City to the Place where he had murdered *Onias*, and there to be put to Death; and the People of *Jeruſalem* mutinying againſt *Lyſimachus*, ſlew him. *Menelaus*, who was the Contriver of all theſe Miſchiefs, found Means to clear himſelf to *Antiochus*, and get his Accuſers condemn'd. In which Time *Jaſon* hearing that *Antiochus* was preparing to invade *Egypt*, takes the Opportunity of his Abſence, and with a thouſand Men attacks *Jeruſalem*, by thoſe Means hoping to recover the High-Prieſthood. He ſoon made himſelf Maſter of the City, but *Menelaus* retiring into the Citadel, he could not come at him; wherefore revenging himſelf upon the People, he ſlew many of them, and then made a haſty Retreat into the Country of the *Ammonites*: Soon after which he was by *Aretas*, King of *Arabia*, caſt into Priſon, from whence making his Eſcape, he fled from one City to another, and died at *Lacedemon*.

Antiochus, who was then in *Egypt*, hearing of theſe Things, and ſuſpecting *Judea* might revolt from him, return'd in a Rage againſt the *Jews* for making theſe Commotions, and entring the City by Force, put the Inhabitants to the Sword, eighty thouſand were ſlain in three Days, forty thouſand taken Priſoners, and as many ſold. Then profaning the Temple with his irreverend and abominable Approaches, he enters it, attended with the execrable Traytor *Menelaus*, whence they ſacrilegiouſly conveyed what Treaſure they could find. And to torment the wretched *Jews* the more, *Antiochus* made one *Philip*, a *Phrygian*, a Man more barbarous and inhuman than himſelf, Governor of *Jeruſalem*, and *Andronicus* Governor of *Garizin*, joining *Menelaus* in Commiſſion with both, which was grievous to the poor People, whom he uſed very barbarouſly; for not content to treat them ill himſelf, he ſent *Apollonius*, one of King *Antiochus*'s Generals,

with an Army of two and twenty thousand Men to *Jerusalem*, to kill what Men remain'd, and to sell the Women and Children. *Apollonius* coming before *Jerusalem*, made no Offer of attacking the Town till the Sabbath, from whence the *Jews* concluded themselves secure. But whilst they were at their Devotion on the Sabbath, *Apollonius* enter'd the City, massacred many of the Inhabitants, plunder'd the Place, led away the Women and Children Captives, and Part of the rest they obliged to fly. After this *Antiochus* gave Orders that the *Jews* should embrace the Religion of the *Gentiles*, caused the Temple at *Jerusalem* to be call'd the Temple of *Olympian Jove*, fill'd it with Abominations, and obliged the *Jews* to sacrifice to Idols upon Pain of Death. Those who met in Caves to keep the Sabbath were burnt; the Book of the Law was cast into the Fire; the Circumcising of Infants was forbid; and Women accused of having circumcised their Children were publickly led about the City with their Infants hanging at their Breasts, and then cast headlong from the Walls. In short, no Manner of Cruelty was wanting to compel the *Jews* to quit their Religion.

During this terrible Persecution, some of these wretched People yielded to Force; but many chose rather to die than forsake the Law of their God. Among these last was *Eleazar*, a prime Doctor of the Law, a very aged Man, and of a venerable Aspect. To afflict this good old Man the more, the first Test they put him to, was to make him eat Swine's Flesh, which they forc'd into his Mouth; but he, choosing rather to die gloriously than live ignominiously, spit it out. Some of those who had the Charge of this Part of the Persecution, in Pity to his Age, and out of former Friendship, gave him Leave to elude the Sentence by taking a Piece of any other Flesh, and eating it as Swine's Flesh. But he considering this as a vile Collusion and Hypocrisy, told them he would not purchase his Life at that sordid Rate, but desir'd them to dispatch him rather than let him be guilty of Dissimulation, and stain the Honour of his grey Hairs with so poor

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an Act. Upon this his Perſecutors, changing their Pity into Cruelty, fell upon him, and beat him to Death, which the good old Man reſolutely ſuffer'd, rather than diſhonour God by violating his Conſcience.

The next Inſtance of religious Fortitude was that of the Heroine *Solomona* and her ſeven Sons, who were by Order of *Antiochus* brought from their Habitation to *Antioch*. The King pretending Pity to their Youth, and Reſpect to their Family, (which was Noble) perſwaded them to renounce their Religion, and imbrace that of the *Gentiles*, promiſing them great Rewards and Promotions if they would comply; but if they refuſed, they muſt expect no Mercy. Then ordering Variety of Tortures he had provided, to be ſhewed them, he thought to terrify them with the ſad Proſpect of what they were like to ſuffer. However, theſe Inſtruments and Engines of Death could no more terrify, than the Allurements of the Tyrant could perſwade them; but inſpired with a true Holy Zeal and Celeſtial Bravery, they unanimouſly declared their Obedience to the Law of God, and the Precepts which he deliver'd by *Moſes*, aſſuring him, that his Cruelty could not hurt them; for all the Effect their Pains could have, would be to ſecure to them the glorious Rewards due to unſhaken Patience and injured Virtue, cautioning him at the ſame Time of the different and dreadful Conſequence; for by the Murder of ſo many innocent Men he would arm the Divine Vengeance againſt him, and for the temporal Pains which he inflicted on them, would himſelf become obnoxious to everlaſting Torments.

The Conſtancy and Zeal of theſe brave Youths ſo inraged the Tyrant, that he gave the Word for the Executioners to bring the eldeſt to the Torture, which they immediately did; and ſtripping off his Clothes, they bound his Hands and Arms in a Poſture for receiving the Scourge, which he induring with admirable Patience, and they finding that they wearied themſelves more than him with this Sort of Puniſhment, bound him upon the Wheel. The noble Youth lying extended here with his

Bones broken, and Joints diſlocated, reproach'd his Tormentor thus, "O execrable Tyrant, and Perſecutor of "Heaven! Thou doſt not treat me thus inhumanly for "any Breach of divine or humane Laws, but for my "Zeal to God and his holy Ordinances." Then the Soldiers adviſing him to ſave his Life by complying, he continued; "You may exerciſe your Cruelty upon my Body, "but you cannot torture my Mind; that is out of your "Reach; and I will convince you by this Trial upon my "Perſon, that it is the peculiar Glory of the *Hebrew* Na"tion to be invincibly firm in their Sufferings for Virtue "and a good Conſcience." Then extending his Body ſtill more, they turn'd him to the Flames, where they held him till his Bowels burſt, and nothing of humane Form was left, but a Skeleton of Bones. Theſe exquiſite Tortures this brave Youth bore with ſuch Magnanimity, as if the Fire had only ſerved to refine him into a Creature immortal. At laſt Nature being waſted with repeated Tortures, he thus took his leave of his Brethren: "Be ſure you fol"low my Example, and deſert me not in this noble Con"flict. Shame the Tyrant with your Sufferings, and die "glorioufly in the Service of God, who will humble "this bloody Monſter with Puniſhments as uncommon "and amazing as his own Pride and Cruelty." And thus this holy Youth ended his painful Life.

The ſecond Brother, with the ſame undaunted Courage, advances on this tragical Stage; where being demanded whether he would eat of their ſacrificed Meat, and refuſing, the Tormentors with Pincers drew off all the Fleſh from the Muſcles of his Neck to the Chin, and flayed off all the Hair and Skin of his Beard, Face, and Head. And having remain'd ſome Time a ſad Spectacle to the bloody Tormentors, he thus took his Leave of them and the World. "How welcome is Death in any "Shape to him that ſuffers for Truth and Religion? The "Pleaſure of an innocent Mind, and the Comfort of a "clear Conſcience ſoften my Sufferings, and ſupport my "Spirits, whilſt thou art rack'd with the cutting Appre"henſions of a guilty Mind. Thy Cruelties I ſuffer with

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" more Pleaſure than thou canſt execute them; for thy " own Heart muſt tell thee, that thou doſt wickedly in " puniſhing the Innocent for aſſerting the Truth, and " perſevering in the Worſhip and Love of God, for which " be aſſur'd thou wilt not eſcape the terrible Vengeance " of a juſt and angry God." The pious Hero thus perſevering in the Defence of his Religion, made his Way to Heaven through Blood and Torments.

The third Brother is ſo far from being daunted at the Sight of what the former indured, that being preſs'd by the Tyrant to take Warning by their Death, he angrily replied, " The ſame Father and Mother brought us into " the World, and the ſame Maſter formed our Minds with " the ſame Principles: Think not therefore that I will by " any puſillanimous Retreat indeavour to evade thy " Cruelty, and deſert the glorious Cauſe of ſuffering for " our Religion. Loſe no Time, for I come prepared to " ſuffer, not to make Speeches." This Anſwer, deliver'd with an Air of Reſolution, ſo inraged the Tyrant, that he thought, if poſſible, to advance his Tortures; therefore commanded the Executioners to clap his Hands and Feet into the Screws, where with a violent Wrench they diſlocated all the Joints of his Fingers and Toes at once. This done, they continued to draw the Engine yet higher, till they had twiſted his Legs and Arms, and Shoulder-Bones, out of their Sockets; and finding him ſtill to ſurvive all theſe Diſtortions, dragged off his Skin at the Ends of his Fingers, and flay'd him from the very Crown of his Head. And not content to have mangled his Body after this mercileſs Manner, they dragged him to the Wheel, where being yet more diſtended upon the Pins and Screws, he ſaw his ſeveral Parts burſt aſunder, his Fleſh drop off by Piece-Meals, and his Bowels and Blood guſh out. His Tormentors being wearied with their continual Applications of Cruelty, and Nature juſt exhauſted in the Heroick Youth, he cloſed this bloody Scene with a dreadful Prognoſtick of the Tyrant's Fate: " O wicked and " moſt inhumane of all Tyrants, we ſuffer thus for the " Love of God, and his moſt juſt Law; but thou, who

" art the Cauſe of all this Injuſtice and Cruelty, ſhalt " ſuffer endleſs Torments.

The fourth Brother being hauled to Execution, is perſwaded to conſider and avoid inevitable Deſtruction, which he ſaw preparing for him. But he reſolving not to ſtain the Honour of his Family, and diſgrace the Cauſe of Religion by any puſillanimous Act, replied, " The " Sight of all your Tortures in their diſmal Appearances " cannot fright me to derogate from the noble Example " of my Brethren. Let thy Tortures be as extravagant " as thy Malice and Cruelty can invent, they ſhall only " ſerve to prove me a Branch of the ſame Stock, and " animated with the very ſame Soul with thoſe whoſe " Blood thy impious Hands have ſpilt." The barbarous *Antiochus* was ſo incenſed at this, that he commanded immediately to cut out his Tongue. But the holy Youth not in the leaſt terrified with his Threatnings, cried out: " Here it is ready for thy wicked Executioners to exer- " ciſe their Cruelty upon: But know, thou Tyrant, that " by depriving me of the Uſe of this Organ of Speech, " thou canſt not make my Reaſon dumb. O that I might, " to glorify God, loſe my Life by Inches! But as for thee, " Guilt and Vengeance will ſoon over-take thee, who " cutteſt out this inoffenſive Tongue, that hath been " imploy'd in making Melody, and ſinging Praiſes to " God, who formed it for that Purpoſe." Then the Tormentors cut out his Tongue, and tied it to the Trunk of his Body, which being exhauſted with Pain, and miſerably mangled, he joyfully ended his Courſe.

The fifth Brother, eager of having his Share in this honourable Conflict, boldly ſtepp'd forward uncall'd for, and offer'd himſelf to the Torture, addreſſing the King thus: " Thou ſeeſt, moſt inhumane Tyrant, I wait not " thy tedious Orders, but voluntarily offer my ſelf to " the Trial, and dare thy Cruelty in the Defence of my " Faith. The ſooner thou diſpatcheſt me, the ſooner " will my Happineſs be compleat, and thine Iniquities " make thee ripe for Vengeance. Tell me, thou De- " vourer of Mankind, what could provoke thee to tor-

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" ment and murder the Innocent? Is it a Crime to ſerve " that God who created the World? And ſhall we not " worſhip him by whom we live, and who hath inſti- " tuted the Methods by which we are to regulate our " Lives? In this we defy thy Tortures, and deſpiſe thy " Puniſhments, which will tranſlate us to a happy Eter- " nity, and thee to endleſs Torments." At theſe Words the Executioners ſeiz'd, and bound him to the Wheel, and drawing the Screws ſtrait, they at once diſlocated the Joints of his Limbs and Back, ſo that he twiſted round the Wheel; and being almoſt ſtrangled, he thus took his Leave: " Thou little doſt imagine, moſt execra- " ble Tyrant, the Benefit thy Cruelty procures to us; " for the more thou rageſt againſt us in theſe unheard " of Tortures, the more acceptable thou rendereſt us " to God. This momentary Pain will procure us ever- " laſting Reſt, and every Torture is but an Occaſion " of exerciſing our Patience.

The ſixth Brother being brought forward, the Tyrant aſk'd him whether he would accept of Deliverance? To which the brave Youth replied; " Though I am infe- " rior in Years to my Brothers that have ſuffer'd before " me, yet is my Soul equal in Magnanimity to theirs. " And as we were nouriſhed and educated together in " the Fear of God, we ought to perſiſt in the ſame to " Death. Think not therefore to terrify or perſwade me " to relinquiſh the glorious Cauſe of Religion by the Ap- " prehenſion of Torture, for I am ready to ſuffer as they " have done; and know, that God will ſupport me in " the Defence of a good Conſcience under the greateſt " Pains thou canſt inflict." *Antiochus* ſeeing him thus reſolute, commands him to be faſten'd to the Wheel; and after having broken and diſtorted all his Bones, they put Fire under him. Then the Soldiers heated Spits and Spears red hot, and thruſt them into his Back and Sides, till his Bowels and Intrails were burnt up, while he cried, " O glorious Conflict, in which ſo many Brethren have " ingag'd for their Religion, and come off with Con- " queſt! I will bear my Brethren Company in ſo noble a

" Death, and add to the Number of Plagues due to " thee, O wicked Inventor of artful Cruelty, and im- " placable Foe of all that adhere to the true Religion! " Six of us have now baffled thy Malice and Rage; for " I muſt needs account thee baffled, who haſt without " Succeſs attempted to force us from our Duty. Thy " Fires, methinks, are cold; thy Racks eaſy; and thy " Guards are now no longer Tormentors and Executi- " oners, but Defenders and Promoters of our Law and " its Honour, ſince they aſſiſt us in giving Teſtimony to " it, and contribute to the Triumphs of the Religion " they are not able to ſuppreſs." Having made an End of ſpeaking, and juſt ready to expire, they diſpatch'd him by caſting him into a Cauldron of boiling Liquor.

And now the ſeventh and youngeſt Brother appear'd: Whom, when the Tyrant ſaw fetter'd and pinion'd, tho' he had been ſo implacably outragious againſt the reſt, his hard Heart began a little to relent; therefore calling him up to the Throne where he ſat, he began to try him with ſoft Words and fair Means. " You ſee, ſaid he, young " Man, the miſerable End to which the reſt of your Fa- " mily have by their own Obſtinacy brought themſelves, " and which will be your Fate in a few Minutes, if by " their Example you will not become wiſer. But I hope " better Things from you; and for an Incouragement of " your better Behaviour, I make you a generous Proffer " of my Eſteem and Friendſhip, and promiſe to promote " you to Places of Honour and Profit." Then addreſſing himſelf to the Mother of theſe brave Youths, who had hitherto been a Witneſs of her Childrens Sufferings, with a ſeeming Compaſſion for her Loſs, he intreated her to prevail upon her Child, in Pity to her ſelf at leaſt, to ſave this ſmall Remnant of her Family, and not to give her ſelf the Affliction of having all her Off-ſpring ſo ſadly torn away at once. But ſhe, worthy of the Honour of being Mother to ſuch godly Heroes, whiſper'd thus to her Son in the *Hebrew* Language: " In Pity to me, my " Son, and in Honour of thy Family; deſpiſe the Temp- " tations of the Tyrant, and defy his Threats. Look up

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" with Hope to that God who made the World, and who
" can deliver thee from thy cruel Perſecutors. Bravely
" imitate thy religious Brethren, who have ſuffer'd the
" worſt of Deaths for their Conſcience: Fear not the
" Tortures this Heathen can inflict; and be aſſured that
" in the Day of Mercy, which this Tyrant ſhall never
" ſee, I ſhall receive you all in celeſtial Imbraces." The godly Youth having with great Attention heard the Admonition of his pious Mother, on a ſudden cried out, " Well then, unbind me, and let me apply my ſelf to
" the King and his Friends that attend about the
" Throne." The Company was overjoyed at this Propoſal, and immediately let him looſe; upon which he ran haſtily to the Side of the Cauldron, and thus addreſſed himſelf to the King: " Moſt impious Tyrant! Haſt
" thou received from the Hand of God a Kingdom, and
" ſo many worldly Bleſſings, and yet without the leaſt
" Shame or Remorſe murdereſt the Friends and Ser-
" vants of him who thus advanced thee? Is this the Re-
" quital thou makeſt to a bountiful God, to rack and
" torture thoſe that worſhip him, and for no other Rea-
" ſon but becauſe they worſhip him as he himſelf has
" directed? Be well aſſured this Wickedneſs will not be
" forgotten, nor go unrewarded, for Juſtice will purſue
" thee; and in the mean time lay up in Store for thee
" Torments and Fires, not like thine here, which quick-
" ly conſume the Body, and put an End to Pain, but ſuch
" as ſhall be a Store of Fire, and Pains inexhauſtible.
" Can'ſt thou call thy ſelf a Man, thou more than ſavage
" Brute, and yet have no Regard, no Relenting for theſe
" moſt exquiſite and ſtudied Pains, which thou inflicteſt
" on them who have the ſame Nature, the ſame tender
" Senſe of Sufferings with thy ſelf? Is it poſſible a Crea-
" ture of like Matter and Form ſhould take Delight in
" mangling, burning, flaying, ſcourging, killing his Fel-
" low Creatures? Yet ſuch thou art; but unlike to us in
" Diſpoſition, and as unlike in thy Fate and Portion. For
" we who die to gratify thy Malice have done our Duty,
" and ſhall find Favour and Happineſs with God: But
" thou,

" thou, who haſt put us upon the Truth of our Religion
" with ſo much cauſleſs Pain, ſo undeſerved a Death,
" ſhalt howl for ever in Deſpair, and be plagued with
" the bitter Reproaches of this ſad Day's Tranſactions.
" So dreadful, ſo infamous is thy Caſe; ſo bleſſed, ſo
" glorious my martyr'd Brethren; from whoſe Honours
" and Rewards think not that either Flattery or Fear
" ſhall exclude me: For know, I aſpire to an Equality
" with the beſt of them, and think it long till we meet
" again in the ſame Sufferings here, and in the ſame
" Bliſs hereafter." With that he caſt himſelf into the Cauldron, and expired in the hotteſt of the Fire.

This was the glorious End of theſe godly Heroes, who waded through a Sea of the acuteſt Pains to the Port of eternal Reſt. And yet to increaſe our Wonder, and abate that Notion of Fortitude which Men, too partial to themſelves, are apt to boaſt of, as the peculiar Glory of their Sex, there is yet a more aſtoniſhing Inſtance of it in the Mother of theſe brave religious Brethren. She was exerciſed by Pains more ſharp and complicated than any yet mentioned. Who can conceive the Extremity, the Variety of that pious Mother's Pains, who her ſelf was tortur'd and put to Death in every one of her ſeven Sons? The Affection of Parents terminates in their Children, who are the proper Centre of all their Care and Concern: But ſo true a Daughter of *Abraham* was the Mother of theſe gallant godly Youths, that even Compaſſion for her own Children could not break in upon her Duty. Such was her Zeal, that when Religion and the preſent Safety and Preferment of her ſeven Sons were offer'd to her Choice, ſhe wiſely gave the Preference to Religion, took God's Word before the King's, and choſe to have them live for ever with God in Heaven, rather than injoy a ſhort Proſperity with *Antiochus* upon Earth. The Fear and Love of God made her overlook the preſent Eaſe and Advantage of her Children; and ſhe knew ſhe could never love them ſo tenderly, ſo deſervedly, as when their ſteady Virtue and Conſtancy in the Cauſe of Truth charmed her Affections, and indear'd them to her.

her. They were juſt, wiſe, temperate, and magnanimous, affectionate to each other, and dutiful to their Mother to that Degree, that they even died in the Cauſe of their Law in Obedience to her. And ſhe was ſo far from allowing any one of theſe manifold Ingagements to betray her into an undue Tenderneſs, or ſuffering any of the Torture they indured to ſhake her Reaſon, that ſhe exhorted each of them ſingly, and all of them together, not to decline any Sufferings or Death for the Sake of Religion.

And now, to cloſe this bloody Tragedy, the Soldiers approached to ſeize the godly Matron in order to Execution; but ſhe prevented all Attempts upon her Perſon, and without any Force caſt her ſelf into the Fire, defeating thus the Tyrant's Rage and Violence, diſappointing all his wicked Contrivances, and exerting a moſt vigorous and noble Faith. Thus ended this doleful, yet glorious Day, with the Death of the victorious *Solomona*, who triumphed in the ſharpeſt Agonies of her Sons, and her own Sufferings, who with them was tranſlated from Miſery to Bliſs unſpeakable, admitted into the joyful Society of all their pious Anceſtors, and whoſe Souls were received into an eternal Reſt, for ſacrificing their Bodies in the Service of their God.

The poor *Jews* for a Time labour'd under unſpeakable Preſſures from the cruel *Antiochus*; but at laſt they were reſcued by the divine Providence under the Conduct of the gallant Family of the *Maccabees:* The chief of which at that Time was *Mattathias* the Prieſt, who had fled from *Jeruſalem*, during the Perſecution, and with his five Sons, *John*, *Simon*, *Judas*, *Eleazar*, and *Jonathan*, had withdrawn to the Mountains of *Media*.

In this melancholick Retirement *Mattathias* and his Sons bemoaned the hard Fate of their Religion and Country. But they had not Opportunity long of injoying this ſad Retreat; for the Tyrant's reſtleſs Malice ſoon found them out, who ſent his Meſſengers into *Media* to oblige the Inhabitants to ſacrifice and burn Incenſe in Honour of their Idols. Many ſubmitted to this Force, but

but the brave *Mattathias* and his Family abhorred this Profaneneſs; and to let *Apelles*, King *Antiochus*'s General, ſee, that in Defence of his Conſcience, the Honour of God, and the Truth of his Religion, he was not afraid to die, he bravely ſlew a *Jew* that was juſt going to ſacrifice, preventing his Idolatry by his Death; and *Apelles* continuing to perſwade or force the People to Profaneneſs, received his Death from ſome of the brave *Maccabees*, who not only in Defence of their Conſcience killed their Perſecutors, but overturn'd their Altars, and pull'd down their Idols. Then *Mattathias* finding he was not able to make long Oppoſition to the ſuperior Power of the Enemy, calling out to his Countrymen, ſaid, "Let him that "loves his Religion follow me." Upon which he made the beſt of his Way to the Mountains with his Sons, whither ſeveral *Jews* with their Families followed him. *Antiochus*'s Officers hearing this, took a Party of the Garriſon at *Jeruſalem*, and purſued them; and attacking them on the Sabbath, ſlew about a thouſand of them, who would not defend themſelves becauſe of the Solemnity of the Day. Hereupon *Mattathias* and the reſt came to a Reſolution, not to make any Scruple of defending themſelves for the future againſt ſuch as ſhould attack them on the Sabbath. After this they formed a Body of regular Forces under the Command of *Mattathias*, and fell upon their Enemies as they found Opportunity, deſtroy'd the Altars of their Idols, and cauſed the Children to be circumciſed.

Mattathias having acted the Part of a brave and prudent General, at laſt is forced to ſubmit to the Weight of a hundred and forty ſix Years; when taking Leave of his Sons and Countrymen, he exhorted them at his Death to defend their Nation and Religion, and declared his Son *Judas Maccabeus* his Succeſſor in the Command of the Forces. Which Command was accordingly conferred on him after his Father's Death, and he ſoon made it appear that he was worthy of it by his Courage and Conduct: For *Apollonius*, Governor of *Samaria*, hearing how obſtinately the *Jews* defended themſelves againſt the King's Forces, in haſte gathers what Troops he could, and

and prepares to attack them: But *Judas* was apprized of his Approach, and marching againſt *Apollonius*, routed his Army and ſlew him. *Judas*, the Governor of *Cæloſyria*, hearing of this Defeat, and reſolving to ſuppreſs the *Jews* before their Succeſſes ſhould increaſe their Numbers, advances as far as *Bethoron* with a numerous Army; but *Judas*, tho' inferior in Number, defeated and purſued him, killing eight hundred of his Men upon the Spot, the reſt fled into the Country of the *Philiſtines*.

Upon this News *Antiochus* was much inraged, and vowing a ſevere Revenge, he raiſes a powerful Army in *Greece* and other Parts, reſolving to invade *Judea* the next Spring. But finding his Treaſure fall ſhort of paying ſo vaſt an Army, (his Tribute being much diminiſhed by the frequent Revolts and Commotions in his Dominions) he intends an Expedition into *Perſia*, and there to levy Tribute to defray the Charge of the War. But before he went, he conſtituted his Favourite *Lyſias* Governor of all the Country from *Euphrates* to *Egypt*, leaving with him one half of the Forces, with Orders to ſend an Army into *Judea*, utterly to deſtroy *Jeruſalem*, to extirpate the *Jews*, and ſettle Strangers in the Country. *Antiochus* having thus diſpoſed Affairs, marches to *Perſia*; and *Lyſias*, the better to execute his Maſter's Commands, pitches on *Ptolemy* the Son of *Dorymenes*, *Nicanor* and *Gorgias*, three eminent Commanders, to manage the War againſt the *Jews*. Theſe with an Army of forty thouſand Foot, and ſeven thouſand Horſe, prepare to invade *Judea*, and all Things being ready they marched to *Emmaus*, where they for a while incamped. During their Stay there, their Army was increaſed by the additional Troops of the *Syrians*, renegado *Jews*, and other neighbouring Nations, among whom came ſeveral Merchants to buy Slaves, thinking themſelves ſecure of Victory over the *Jews*.

Judas all this Time is not idle; for he and his Brethren gathering what Forces they could in ſo ſhort a Time, reſolve to defend themſelves; and diſpoſing their little Army as regularly as the Condition of their Affairs would

would permit, *Judas* in a ſhort Speech thus animates them: "There never was a fitter Opportunity, my "Friends, of exerciſing our Valour, and deſpiſing Dan- "ger than now. Liberty, the darling Principle of Na- "ture, is the Cauſe we are to fight for; without which "we muſt never expect to injoy our Religion. This is "the Time to recover our antient Laws by our Courage, "or puſillanimouſly deliver them up, and theſe poor Re- "mains of our Countrymen, to Ignominy and Slavery. "Truſt in God, whoſe Cauſe we fight, and queſtion "not but he will bleſs our Arms with Succeſs here, or "give us a glorious Reward hereafter." *Judas* having thus incouraged his Men, took Poſt at *Maſpha*, oppoſite to *Jeruſalem*; where, hearing that *Gorgias* was detach'd with five thouſand Foot, and a thouſand Horſe to ſurprize the *Jewiſh* Camp by Night, he marches with his beſt Troops to fall upon the main Body of the Enemy at *Emmaus*. *Gorgias* coming to *Judas*'s Camp, found it empty, and concluding that the *Jews* had thro' Fear fled into the Mountains, purſues them thither. In the mean time *Judas* came to *Gorgias*'s Camp by Break of Day, with only three thouſand Men; which the Enemy ſeeing, they march'd out to charge them; but *Judas* ſoon routed them, killed three thouſand upon the Spot, and purſued the reſt into the Country of *Edom*. Then returning to attack the Body *Gorgias* had led into the Mountains, they underſtanding that their main Body had been defeated, their Camp enter'd and burnt, and that *Judas*'s Army was in the Plains ready to give them Battle, a panick Fear ſeiz'd them, and they all fled into the neighbouring Countries. *Judas*'s victorious Army returning from the Purſuit, enter'd the Enemy's Camp, which they plunder'd, carrying off a great Booty: Then giving Thanks to God, the Author of their Succeſs, they repair'd to *Jeruſalem*; where they injoy'd the Fruits of their Victory the remaining Part of that Year. But *Lyſias* impatient at theſe Diſappointments, and to wipe off the Diſgrace of this Defeat, the next Year raiſed an Army of ſixty thouſand Foot, and five thouſand Horſe,

and

and came in Perſon to extirpate the *Jews*. *Judas* and his Army being fluſh'd with their former Succeſs, were not in the leaſt diſcouraged at the Sight of this numerous Army, for drawing out ten thouſand Men only, they gave *Lyſias* Battle, whom they routed, and cut five thouſand of his Men in pieces. *Lyſias* upon this Defeat return'd to *Antioch* to raiſe more Forces, reſolving to be reveng'd on the *Jews* with a more powerful Army, than hitherto he had rais'd.

The Enemy being thus driven out of *Judea*, *Judas* carefully ſet to work to ſettle the Affairs of his Country. He firſt began by cleanſing the Temple, and reſtoring it to the ſame Condition it was in before, cauſing it to be dedicated again, and the Worſhip of God reviv'd. He fortified Mount *Sion*, incloſing it with Walls and Towers. Having put *Jeruſalem* into this Poſture of Defence, he fortified *Bethſura*, a City near *Edom*, and made War on the neighbouring Nations, which had conſpired to deſtroy the *Iſraelites* that were among them. After this, having divided the Forces among his Brethren, he routed the *Ammonites* and *Edomites*, entred the Country of *Gilead*, took many Towns, and reſcued a great Number of *Jews*, who were beſieged in Caſtles and Towns, and convoy'd them ſafely to their own Country, with their Wives and Children. In their Paſſage Home they beſieg'd and took by Storm the City of *Ephron*, which they burnt, and put all the Men to the Sword. Then paſſing the *Jordan*, they came into the Plains of *Judea*, the People all the Way ſinging Hymns of Victory, and offering Sacrifice for the Succeſs of the Army. And that which was moſt remarkable, in theſe ſeveral Expeditions and Ingagements, when they came to muſter the *Jews*, there was not a Man wanting.

Whilſt *Judas* and his Brother *Jonathan* were thus ſucceſsful, the other Brother *Simon* was not idle in *Galilee*, whither *Judas* had order'd him with Part of the Army; for he defeated the Enemies of the *Jews* there, and brought away all the *Jews* that were in thoſe Parts. But *Joſeph*, whom *Judas* had left to govern *Jeruſalem*,

in

in his Abſence, venturing out with too ſmall a Party to attack *Jamnia*, *Gorgias*, who was Governor of the Place, ſallied out and repuls'd them, putting two thouſand to the Sword; the reſt being obliged to retreat to the Frontiers.

Things going on in *Judea* ſo unſucceſsfully under *Antiochus*'s Generals, he meets with little better Succeſs in *Perſia*; for marching to the City of *Elimais*, or *Perſepolis*, to plunder it, the Inhabitants having Notice of his Deſign, prepar'd to give him a warm Reception; which they did with ſuch Reſolution, that they routed him, and obliged him to return to *Babylon*. After this, being at *Ecbatane*, he receiv'd the News of the ill Succeſs of his Arms in *Judea*, which put him into a great Perplexity; however being reſolute in his Revenge for that Diſgrace, he haſted forward; but by the Way falling from his Chariot, his whole Body was bruiſed, and his Limbs maſh'd with the Fall. This Accident (or rather Judgment upon him for his former Cruelties) together with his Vexation for the late Diſappointments, occaſion'd a Corruption in his Body in ſuch Sort, that he ſwarm'd with Worms, his Fleſh rotted off, and his Trunk was one intire Maſs of Putrefaction. And now he repents, but too late, of the many Barbarities he had practis'd againſt the *Jews*. Being at the Point of Death, he declar'd his Son *Antiochus Eupator* his Succeſſor, and appointed his Foſter-Brother and Favourite *Philip* Regent of the Kingdom, who convey'd the dead Body of the wicked *Antiochus* to *Antioch*.

The *Jews* reap'd little Advantage by the Death of *Antiochus Epiphanes*, for his Son and Succeſſor *Antiochus Eupator* continued the War. He ſent his General *Timotheus* with a conſiderable Army to take Poſſeſſion of *Judea*; which *Judas* hearing, he immediately marched out of *Jeruſalem* and gave him Battle, in which he ſlew twenty thouſand five hundred of his Foot, and ſix hundred Horſe, *Timotheus* himſelf hardly eſcaping into the Fortreſs of *Gazara*, where his Brother *Chæreas* commanded. *Judas* purſued him thither, beſieg'd the Place,

and

and in five Days took it. *Timotheus* having hid himſelf in a Ditch, is dragg'd thence and ſlain with his Brothers *Chæreas* and *Apollophanes*. *Lyſias* hearing how unſucceſsfully Affairs went on in *Judea*, gather'd an Army of above eighty thouſand, with which he march'd to *Jeruſalem*: But coming to *Bethſura*, he thought it neceſſary to take in that Place in his Way. Whilſt he was attacking *Bethſura*, *Judas* having Notice of his Approach, march'd out of *Jeruſalem*, and with his uſual Bravery fell upon *Lyſias*'s Army, kill'd eleven thouſand Foot, ſixteen hundred Horſe, and routed the reſt. *Lyſias* with much ado eſcaped to *Antioch*; where conſidering the diſtracted Condition of Affairs, and deſpairing of preſent Recruits, he was forced to grant the *Jews* Peace, and the Liberty of their Religion.

This Peace was but of ſhort Continuance; for the neighbouring People gave the *Jews* great and frequent Diſturbances; particularly the People of *Joppe*, who drowned two hundred of them; for which *Judas* ſoon took a ſevere Revenge of them; for he burnt their Port, and put to the Sword all the Inhabitants that had eſcaped the Fire. Then hearing that the People of *Jamnia* had very baſely treated the *Jews* that liv'd among them, he came and burnt their Harbour, and all the Ships in it. After this, hearing that *Timotheus* had gotten ſome Troops together, he march'd againſt him; but on his Way was attack'd by a Party of five thouſand *Arabian* Foot and five hundred Horſe, whom he defeated, and then made Peace with them. Then taking the ſtrong Town of *Caſphim*, he attack'd *Characa*, where *Timotheus* had left ten thouſand Men in Garriſon, and put them all to the Sword. In fine, he routed *Timotheus*, took him Priſoner, and diſmiſſed him, upon Condition that he ſhould releaſe the *Jews* he had taken Priſoners. After this, he ſlew twenty five thouſand Men at *Carnion*, retook *Ephron*, and defeated *Gorgias*, who narrowly eſcap'd himſelf.

But notwithſtanding theſe Succeſſes, the *Jews* could not call themſelves intirely Maſters of *Jeruſalem*, for the

Citadel ſtill held out for the King of *Syria*; and the Garriſon, conſiſting of *Macedonians* and Renegado *Jews*, was very troubleſome to ſuch as reſorted to the Temple. Therefore *Judas* thought it highly neceſſary to attempt the Reduction of the Place; and having prepared his Engines and Machines for beſieging the Citadel, he ſoon ſtraitned the Garriſon. The Beſieg'd found Means to acquaint King *Antiochus* with their Diſtreſs, who promis'd to relieve them; and for that End gather'd an Army of a hundred and ten thouſand Foot, twenty thouſand Horſe, and thirty Elephants with Caſtles on their Backs full of Archers. *Menelaus*, whom we have mention'd before, and whom *Antiochus* had appointed High-Prieſt, pretended to intreat the King for his People; but his Prayers only tended to procure to himſelf the ſupreme Authority. *Lyſias*, who plainly ſaw thro' this Hypocrite, caution'd the King againſt theſe villanous Deſigns and Practices of *Menelaus*, aſſuring him, that *Menelaus* was the Occaſion of all thoſe Troubles: Upon which the King cauſed him to be ſeiz'd, and caſt down headlong from the Top of a Tower.

Antiochus preparing to march to the Relief of the Citadel of *Jeruſalem*, paſs'd thro' *Idumea*, where in his Way he laid Siege to *Bethſura*, a ſtrong Town, which not long before held out againſt his General *Lyſias*. *Antiochus* with great Fury attacks the Place, which made a good Defence, for the Inhabitants by their bold Sallies burnt and diſorder'd his Engines, ſo that he ſpent much Time about it to no Purpoſe. At laſt, *Judas*, who had preſs'd the Citadel with all his Might, fearing the *Bethſurans* ſhould be forced to ſubmit to the ſuperior Force of the Enemy, left the Siege of the Citadel, and came to the Relief of *Bethſura*. Intending, if he could, to ſurprize the King's Forces, he march'd in the Night, and attacking one Quarter of the Army in the Dark, he kill'd four thouſand, and ſtruck a Terror into the whole Camp. The next Morning, notwithſtanding their Numbers, and the terrible Appearance of the Elephants, *Judas* gives them Battle, in which *Eleazar*, the Brother of

Judas,

Judas, perform'd an Act of wonderful Bravery; for ſeeing an Elephant larger than the reſt with the Royal Arms, and thinking the King had been upon him; he ruſh'd into the thickeſt of the Enemies, killing all that ſtood in his Way, and getting under the Belly of the Elephant, he thruſt his Sword into his Body; the Beaſt fell, and he himſelf was cruſh'd to Death with the Fall. But how reſolute and brave ſoever the *Jews* were, they were ſo overpower'd by the unequal Numbers of the King's Troops, that they were forced to retire to *Jeruſalem*. Whereupon *Antiochus* dividing his Army, with one Part carried on the Siege of *Bethſura*, and with the other himſelf march'd to *Jeruſalem*. The *Bethſurans* ſeeing no Proſpect of Relief from their Friends, ſurrender'd the Town upon Terms, and no Acts of Hoſtility were offered to them. From *Bethſura* the King's Forces march'd to *Jeruſalem*; where *Judas* had ſhut up himſelf and Friends in the Temple. They defended the Place with great Reſolution, but muſt inevitably have ſurrender'd, or been taken by Storm for want of Proviſion, if a lucky Accident had not relieved them; which thus fell out. Whilſt King *Antiochus* and *Lyſias* were buſy in reducing the *Jews*, *Philip*, whom the old King had conſtituted Regent during the young King's Minority, returning from *Media* and *Perſia* with an Army, uſurp'd the Government of the Kingdom. Whereupon *Lyſias* adviſed the King to grant the *Jews* Peace, and permit them to be govern'd by their own Laws, that he might with more Safety look after his own Affairs. This Propoſal pleas'd the King, who immediately ſent to offer Peace to the *Jews*, who readily accepted of it; which being ratified by Oath, they came out of the Temple. But when *Antiochus* had enter'd the Temple, and ſaw the Strength of the Wall that encompaſs'd it, contrary to his Oath, he cauſed the Walls and Fortifications to be demoliſh'd. Then depoſing *Onias*, he made *Alcimus* High-Prieſt in his Room, and took *Onias* along with him to *Antioch*, whither he haſtned, and found *Philip*

had made himself Master of the City; but giving him Battle, he recover'd it.

Antiochus Eupater did not sit long on the Throne; for *Demetrius Philopater*, the Son of *Seleucus*, going from *Rome* to *Syria* by Sea with Forces, seiz'd the Port of *Tripolis*; and having possess'd himself of a great Part of the Kingdom, he enter'd *Antioch*; where the Army secur'd *Antiochus* and *Lysias*, with intent to deliver them up to *Demetrius:* But he refusing to see them, they were put to Death by the Soldiers, and *Demetrius* took Possession of all the Kingdom.

Alcimus, whom *Antiochus Eupater* had created High-Priest, and who had voluntarily defil'd himself at the Time when the *Jews* mix'd with the *Gentiles*, and was thereby become unworthy of the Priesthood, of which he had been deprived, to insinuate himself into the Favour of *Demetrius*, accused *Judas* the *Maccabee*, and his Party, of carrying on the War, of exciting Sedition, of being Enemies to the Kings of *Syria*, and of prosecuting his faithful Servants. Then advising *Demetrius* to send some Person to *Judea* to inquire into the Posture of Affairs, *Demetrius* gave that Commission to *Bacchides*, a Favourite of *Antiochus Epiphanes*, a very powerful Man, and Prætor of *Mesopotamia*; and recommending *Alcimus* to him, he gave him Power to treat *Judas* and his Followers as he pleas'd. Then confirming *Alcimus* in the Priesthood, he and *Bacchides* at the Head of an armed Force arrive in *Judea*. The Doctors of the Law, meeting together to consult what to do on this Occasion, at last agree to wait on *Bacchides* and *Alcimus* to offer Peace. Being promised safe Conduct, they accordingly attend; but the treacherous *Alcimus* having got them in his Power, caused sixty two of them to be seiz'd and put to Death in one Day, contrary to his Word given them. This Perfidy incens'd the People, and made them more cautious. However *Bacchides*, who had the Power in his Hands, put *Alcimus* into Possession of the Country, and left Troops to support him. *Alcimus* being Master of *Judea*, made a great Slaughter

Slaughter of the *Jews* that were not for him. *Judas* openly declared againſt *Alcimus*, and ſtood upon his Defence; and *Alcimus* being ſenſible that his Party was not the moſt powerful, thought it moſt expedient to return to the King, to get Force to ſtrengthen his Intereſt; and being arrived at Court, he charged *Judas* and his Followers with many Crimes: Which Accuſation being heard in prejudice of *Judas* and his Friends, *Demetrius* ſent *Nicanor*, one of the prime Men of his Court, with Orders to ſeize *Judas*, to deſtroy all his Party, and to ſet up *Alcimus*. *Nicanor* coming to *Jeruſalem*, and pretending he came in a friendly Manner to let them know the good Inclinations of the King to the *Jews*, they were ſo credulous as to believe him, and received him and his Army with great Hoſpitality. But *Judas*, who was as politick as brave, ſoon found out *Nicanor*'s Deſign againſt his Perſon; and therefore retiring to his Friends, reſolves to defend himſelf by open Force. Near *Capharſalam* there happen'd a Skirmiſh, in which *Judas* being overpower'd by Numbers, was forced to retreat into the Citadel of *Jeruſalem*, having loſt five thouſand Men in the Action. *Nicanor* purſu'd, and went up to Mount *Sion*, where ſome of the Prieſts met him, ſhewing him the Sacrifices, which, they told him, they were going to offer for the Safety of King *Demetrius*. *Nicanor* in a Rage threaten'd them, that if they would not deliver *Judas* to him, he would raze the Temple to the Ground. But being diſappointed of his Aim in taking *Judas*, he was reſolved to be revenged on ſome body; and therefore having been informed, that there was a Man named *Razias*, eminent for his ſteady Conſtancy in the Religion of his Country, he ſent a Guard of five hundred Men to ſeize him; for he thought the Loſs of ſo conſiderable a Perſon would be a great Affliction to the *Jews*. This Company attack'd the good old Man in the Caſtle, which he defended bravely; but at laſt being overpower'd, and finding himſelf juſt ready to fall into the Enemy's Hands, rather than be a Reproach to his Nation by ſubmitting to theſe Infidels, he thruſt his Sword into his Body and died.

Nicanor leaving *Jeruſalem* in a Rage, and breathing nothing but Revenge againſt the *Jews*, incamp'd at a Village call'd *Betheron*, where he was join'd by ſeveral Recruits from *Syria*. *Judas* was not long behind him; for he drew out of *Jeruſalem*, and with his little Army incamped at *Adaſus* within thirty Furlongs of the Enemy. Tho' *Judas*'s Army ſcarce deſerved that Name, (for it conſiſted but of one thouſand Men, and *Nicanor*'s of nine thouſand) yet he was reſolv'd to give them Battle, truſting more to the Merits of his Cauſe, than Numbers of Men. Then in a ſhort Harangue, at the Head of his Troops, he incouraged them not to be diſmay'd at the Inequality of their Numbers, but to conſider the Cauſe they fought for; and falling on, a bloody Fight enſu'd; in which *Nicanor*, the Enemy's General, was kill'd, and his whole Army cut off, not one Man eſcaping. *Judas*'s victorious Troops proclaim'd their Succeſs to the Country by Sound of Trumpet wherever they came, which was welcome News to the *Jews*. When they ſearch'd the Field, they found the Body of *Nicanor*, which carrying to *Jeruſalem*, *Judas* order'd the Head to be hung upon the Top of the Citadel, firſt cutting out the Tongue for the Blaſphemy it had utter'd, which was thrown over the Wall to the Fowls: After which they inſtituted a Feſtival in Memory of this Victory on the thirteenth of the Month *Adar*, or *Auguſt*. About this Time died *Alcimus* the High-Prieſt, who, attempting to demoliſh the old Wall which incompaſs'd the Prieſt's Apartment, was ſtruck with a painful Diſtemper, of which he miſerably died.

After this the *Jews* remain'd abſolute Maſters of *Jeruſalem*, had Peace for ſome Time, and concluded an Alliance with the *Romans*; but ſoon after *Demetrius* ſent *Bacchides* againſt them with an Army of choice Troops. *Bacchides* march'd by the Way that leads to *Galgala*, took that City, and ſlew abundance of People; after which they advanced to *Jeruſalem*. *Bacchides* hearing that *Judas* was incamped at *Berezoth*, ſent a Detachment of two and twenty thouſand Foot, and two thouſand Horſe, to ſurprize him. *Judas*, notwithſtanding his Troops were

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I. MACCABEES CHAP. XIII.

Simon builds a ſepulchre for his kindred.

I. MACCABEES 13. Verſe 27. 2V. ſ. p. 263.

Simon alſo built a monument upon the ſepulchre of his father and brethren, and raiſed it aloft to the ſight with hewn ſtone

&c

but a handful in Compariſon of the Enemy, ſtill retains his Zeal and Courage, and incourages his Men to behave themſelves as uſually under ſuch Diſadvantages; but they were ſo frighted at the Numbers of the Enemy, that many of them deſerted, till at laſt they had but eight hundred Men left. However, with theſe he reſolves to try his Fortune; and when his Soldiers adviſed him to retreat and wait for a Supply, he with diſdain anſwer'd them: "God forbid that the Sun ſhould ever "ſee me turn my Back to my Enemies; for I will ne-"ver ſtain the Glory of our former Actions, gain'd by "ſo much Valour, with an ignominious Flight." Then animating them by his own Example, he charged and broke the right Wing, where *Bacchides* in Perſon commanded, and purſu'd them to the Mountains of *Azotus*; but having not Forces enough to keep the left Wing in Play, that follow'd and inclos'd him. The Action was very hot and obſtinate on the *Jews* ſide, who ſold their Lives at a dear Rate. At laſt *Judas*, wholly incompaſs'd and overpower'd by the Enemy, was kill'd; and his Men thus depriv'd of their heroick Leader were forced to fly. *Simon* and *Jonathan* having obtain'd a Truce of *Bacchides*, convey'd their Brother *Judas*'s Body to the City of *Modin*, where they buried it in their Father's Sepulchre, with all Funeral Honour due to the Memory of ſo brave a Man and excellent a Commander.

The *Syrian* General, by the Aſſiſtance of *Judas*'s Enemies, ſoon made himſelf Maſter of the Country, and diſpoſed the Government into the Hands of ſuch only as were Enemies to *Judas*'s Friends, who were uſed with greater Barbarity than was ever practiſed ſince the Return of the *Jews* from the *Babyloniſh* Captivity. In this miſerable Condition of Affairs, thoſe *Jews* who perſevered in their Integrity choſe *Jonathan*, Brother to *Judas*, their General: Which when *Bacchides* underſtood, he attempted by fair Means to get him into his Power; but *Jonathan* and his Brother *Simon* having timely Notice of it, withdrew with their Friends out of his Reach, into the Deſart of *Thecue*, and coming to the Lake *Aſphar*,

they made a ſtand there. *Bacchides* ſoon after follow'd them with all his Army; and *Jonathan* hearing of his Approach, ſent his Brother *John* to convey the Baggage into the Country of the *Nabutheans*, who were their Friends: But on their March they were attack'd by the People of *Madabah*, who ſlew *John* and his Party, and carried off their Baggage. For which ſome Time after *Jonathan* was revenged of them; for ſurprizing them as they were making merry at a Wedding, he ſlew many of them, and forced the reſt to fly to the Mountains. After which, *Jonathan* and his Party return'd to the River *Jordan*, whither *Bacchides* purſu'd them, and coming up with them on the Sabbath, ſuppoſing they would not violate the Religion of the Day, he thought to make an eaſy Conqueſt of them. But *Jonathan* incouraged his Men to diſpute it bravely, by ſhewing them the Danger; for the Enemy was in the Front, and the River in the Rear, ſo that they could hope for no Safety by running away. Then praying to God for Succeſs they ingag'd; and *Jonathan* ſeeing *Bacchides* very active in incouraging his Men, made at him with all his Might; but *Bacchides* declining, ſhelter'd himſelf among his Soldiers. *Jonathan* finding the Enemy's Numbers too many, and being no longer able to ſtand them, with his Friends threw themſelves into the Water, and ſwam the *Jordan*, the Enemy not daring to purſue them. Upon which, *Bacchides* return'd to the Citadel of *Jeruſalem* with the Loſs of near two thouſand of his Men.

Bacchides being returned to *Jeruſalem*, fortified the neighbouring Towns, and put Garriſons into them; and taking Hoſtages for the Fidelity of the Inhabitants, he return'd to the King, and the Country injoy'd Peace for two Years. During which Time *Jonathan* and his Party lived quietly; but at the End of two Years his Enemies prevail'd with *Bacchides* to return: Of which, when *Jonathan* had Notice, he ſlew the Adviſers of it, and withdrew with his Brother *Simon* and his Followers to *Bethaſga*, a Town ſituated near the Deſart, where he fortified himſelf. *Bacchides* purſues and beſieges him for ſome Time;

Time; but *Jonathan* ſallying in the Night, made a great Slaughter among *Bacchides*'s Men: His Brother *Simon* at the ſame Time with a Party attack'd them in another Quarter, burning their Engines, and putting many to the Sword. This Defeat ſo exaſperated *Bacchides*, that he vented his Malice on the Renegado *Jews* who were the Occaſion of his Return and Diſgrace. This laſt Defeat made *Bacchides* incline to an Accommodation; and therefore finding *Jonathan* and his Party would never let him be quiet, and that it would be a tedious and difficult Work to reduce them, a Treaty was propoſed, and *Bacchides* took an Oath no more to moleſt the *Jews*. And in purſuance of this Treaty, he reſtored to *Jonathan* the Priſoners of *Judea*, and never more returned into the Country.

The Wars being thus happily ended in *Judea*, *Jonathan* lived very quietly at *Machma*, where he governed the People in Peace, and adminiſter'd Juſtice as Supreme, having a watchful Eye over the Deſerters of the Country-Religion. His Power was ſoon inlarged by an unexpected Accident between two Rival Princes: For *Alexander*, a Son of *Antiochus Epiphanes*, coming into *Syria*, by the Treachery of the Garriſon, who hated the haughty Temper of *Demetrius*, delivered up *Ptolemais*. *Demetrius* hearing that *Alexander* had poſſeſs'd himſelf of *Ptolemais*, prepares to recover it; in order to which he thought it neceſſary to court *Jonathan*, who he thought at this Time might prove a dangerous Enemy; and therefore concludes an Alliance with him, for fear he ſhould join with *Alexander*. And to ingage him the more in his Intereſt, he gave him full Power to raiſe Forces, to provide Arms, and order'd the Hoſtages which were in the Citadel to be deliver'd to him.

Upon the Offer of theſe Conditions, *Jonathan* comes to *Jeruſalem*, and reads his Orders, which when the Garriſon and Renegadoes heard, they immediately obey'd, and deliver'd the Hoſtages. After which *Jonathan* purged the Garriſons of *Bethſura* and *Jeruſalem*; the latter of which he fortified, building the Walls

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of ſquare Stone, the better to defend it againſt the Inſults of any Enemy. Beſides this, *Demetrius* made the *Jews* more advantagious Offers than at other Times they could have expected: But *Jonathan* and the *Jews*, who had ſuffered ſo much by the fickle and cruel Temper of *Demetrius*, did not believe him ſincere, but look'd upon this Generoſity as an Act of Force and Neceſſity; and therefore they ſided with *Alexander*, who, to incourage *Jonathan* and his Party to incline to his Intereſt, promiſed to make *Jonathan* High-Prieſt. *Demetrius* too late ſees his Error in his former Cruelty to the *Jews*, who, tho' he promiſed them all the Privileges and Immunities imaginable, with the Reſtoration of their Religion, and what elſe they could deſire, ſtill inclin'd to *Alexander*, who, partly with mercenary Troops, partly with thoſe that revolted in *Syria*, marches to meet *Demetrius*, whom he ſoon defeated and ſlew.

Alexander being thus poſſeſſed of *Syria* by the Death of *Demetrius*, writes to *Ptolemy*, King of *Egypt*, and demands his Daughter *Cleopatra* in Marriage. *Ptolemy* readily conſented, and appointing *Ptolemais* for the Place of Conſummation, brought his Daughter thither, giving her a Royal Portion. *Jonathan* the High-Prieſt is invited to the Wedding by *Alexander*, who receiv'd him with great Honour, and appointed him, next to himſelf, Prince and Chief of *Judea*.

Alexander did not long injoy this proſperous State; for *Demetrius*, the Son of the late *Demetrius*, reſolving to revenge his Father's Death, and recover his Kingdom, came from *Crete* into *Syria* with an Army of Mercenaries. He ſoon gain'd over to his Intereſt *Apollonius Davus*, the Governor of *Cælo-Syria*, who enter'd *Judea* to oblige *Jonathan* to quit *Alexander*'s Party, and join with *Demetrius*. *Apollonius* with his Army came to *Jamnia*, and ſent a Challenge to *Jonathan* to leave the Faſtneſſes in the Mountains, and fight him in the Plains. *Jonathan* was ſo nettled with this, that he gather'd ten thouſand Men, and taking his Brother *Simon* with him, marched directly to *Joppe*, which was garriſon'd by *Apollonius*'s Men.

Men. *Jonathan* preſently ſhut up the Place; but the People, fearing they ſhould be taken by Storm, opened their Gates to him. *Apollonius* hearing of the Surrender of *Joppe*, reſolves to put a Stop to the Progreſs of the *Jewiſh* General, and taking three thouſand Foot, marches to *Joppe*; then making a Faint, as if he would retreat, with Deſign to draw *Jonathan* into the Plain, he planted an Ambuſcade at the ſame Time in the hollow Parts of the Country of a thouſand Horſe, by which he intended to incompaſs *Jonathan*. *Jonathan* was apprized of this Stratagem, and being reſolv'd to be no longer brav'd by the Enemy, formed his Army as advantagiouſly as the Time would admit, gives the Command of Part of the Army to his Brother *Simon*, and incouraging his Soldiers to behave themſelves like Men, he cautioned them to forbear falling in with the Enemy at firſt, but to receive their Arrows with their Shields, till the Enemy had ſpent them, and then to fall on. *Apollonius*'s Horſe, in whom he chiefly confided, began a diſtant Fight, diſcharging continual Flights of Arrows from Morning till Noon, without any Execution. *Simon* ſeeing the Enemy weary with ſhooting, and their Arrows ſpent, with his Party attacks and routs them, whilſt *Jonathan* fell on their main Body, which ſoon gave Way. The whole Army of *Apollonius* thus broke, fled over the Plain to *Azotus*, whither the *Jews* purſued them, and entered the Town with them. In this City was a famous Temple of the Idol *Dagon*, into which the *Syrians* fled; but *Jonathan* ſetting Fire to it, burnt them and the Temple. The Number of them that were ſlain in the Action, and burnt in the Temple of *Dagon*, amounted to eight thouſand.

After this, *Jonathan* burnt and deſtroy'd all the neighbouring Towns about *Azotus*; and marching to *Aſcalon*, with Deſign to beſiege it, the Inhabitants not daring to provoke the victorious *Jews*, came out with all the Shew of Friendſhip, offering an Alliance and conſiderable Preſents to the General, who commending them for their Good-will, returns in Triumph to *Jeruſalem* loaded with

with the Spoils of the Enemy. *Alexander* hearing of the Defeat of his General *Apollonius*, the better to maſk his Hypocriſy, ſends Meſſengers to *Jonathan* to congratulate his good Succeſs againſt *Apollonius*, who, he aſſured him, had acted without any Commiſſion in the late Affair from him, at the ſame Time making *Jonathan*, his Friend and Ally (as he called him) a Preſent of Jewels of conſiderable Value.

About this Time *Ptolemy Philometer*, with a very great Naval and Land Force, arrived in *Syria*, under Pretence of aſſiſting his Son-in-law *Alexander*. In his March, all the Towns as far as *Azotus*, ſubmit to and receive him by *Alexander*'s Order; and when he came to *Azotus*, the People made a great Complaint againſt *Jonathan* and his Soldiers, who had burnt the Temple of *Dagon*, and overrun the Country with Fire and Sword. *Ptolemy* gave them a patient Hearing, but promiſed nothing, being unwilling to diſoblige *Jonathan*, who hearing of the Arrival of *Ptolemy*, went out to meet him, and is honourably and magnificently received by him; then accompanying him in his Way as far as the River *Eleutherus*, he took his Leave of him, and return'd to *Jeruſalem*.

As *Ptolemy* was on his Way to *Ptolemais*, he narrowly eſcaped an Ambuſcade laid for him by *Ammonius* at the Inſtigation of *Alexander*. Which being diſcover'd, *Ptolemy* wrote to *Alexander*, and demanded Juſtice on the Traitor; but *Alexander* declining it, *Ptolemy* plainly perceived *Alexander* was the Author of the Plot, for which he conceived an implacable Hatred againſt him, and which ſoon terminated in his Ruin: For the People, grown weary of *Alexander* at *Antioch*, *Ptolemy* is courted to accept the Government of *Aſia*, which he modeſtly declining, adviſed them to accept of *Demetrius*, whom they accepted, *Ptolemy* beſtowing his Daughter, whom he had before married to *Alexander*, on *Demetrius*. *Alexander* ſtorms at this; and marching from *Cilicia*, with a great Army, invades *Syria* and the Country of *Antioch* with Fire and Sword. But *Ptolemy*, with his new Son-in-law *Demetrius*, meets, and give him Bat-

tle, wherein *Alexander* is worſted, and forced to fly to *Arabia*, where *Zabelus*, King of the Country, cut off his Head, and ſent it to *Ptolemy* for a Preſent. *Ptolemy* ſurvived his Son-in-law but a ſhort Time; for he died of the Wounds he received in the laſt Action, five Days after, and *Demetrius* remained in peaceable Poſſeſſion of his Father's Kingdom.

During theſe Tranſactions, *Jonathan* had laid Siege to the Citadel of *Jeruſalem*, and ſome of the Garriſon eſcaping by Night, came and acquainted *Demetrius* with it, who thereupon marched from *Antioch* with an Army to relieve it: And coming to *Ptolemais*, he ſent for *Jonathan* to appear before him there. However, *Jonathan* continued the Siege, but went attended with the Elders and Prieſts to *Ptolemais*, carrying a large Preſent of Gold, Silver, and other valuable Things, with which he made his Peace with *Demetrius*, who treated him very honourably, confirming him in the Prieſthood, and beſtowing on him the Government of *Judea*, *Samaria*, *Joppe*, and *Galilee*, with other neighbouring Towns, on Condition that he ſhould pay three hundred Talents.

Affairs being ſettled in this Poſture, and *Demetrius* ſuſpecting no further Danger from any Enemies, firſt leſſens the Soldiers Pay, and ſoon after diſbanded moſt of them, keeping in Pay only thoſe Foreigners who came with him from *Crete*. This procured him the Hatred of the Army, who from other Kings, tho' in the moſt profound Peace, received their full Pay. This Opportunity one *Tryphon*, a Commander under *Alexander*, lays hold on; and which he the more eaſily improved by the Aſſiſtance of *Malchus* the *Arabian*, who had young *Antiochus*, the Son of the late King *Alexander*, under his Care. *Tryphon* with much Difficulty prevails with *Malchus* to deliver the young Prince to him, whom, according to his Promiſe, he proclaimed King. *Jonathan* laid hold of this Opportunity to aſk Leave of *Demetrius* to expel thoſe who were in the Citadel of *Jeruſalem*, and the other Fortreſſes of *Judea*, concluding, that *Demetrius*, to keep him in his Intereſt, would refuſe him

him nothing. *Demetrius* granted his Requeſt; but on Condition that he ſhould ſend him Succours. *Jonathan* ſends three thouſand Men to *Antioch*, who did *Demetrius* great Service; for the *Antiochians* taking Arms, the *Jews* ſo well behaved themſelves, and defended *Demetrius*, that he owed his Life to them on this Occaſion. But this *Demetrius* ſoon forgot; for he broke his Promiſe with *Jonathan*, and threatned him with Military Execution, if he did not pay the Tribute uſually paid by his Predeceſſors. This he had certainly done, had he not been prevented by *Tryphon*, againſt whom he was forced to march with the Army he had prepar'd to chaſtiſe *Jonathan*. *Tryphon* returning from *Arabia* with young *Antiochus*, ſet the Diadem on his Head; upon which the *Syrian* Troops, that had been put out of Pay by *Demetrius*, revolted to *Antiochus*, who in one Battle recovered the City of *Antioch*. Then *Antiochus* ſending Letters to *Jonathan*, compliments him with the Title of Friend and Ally, confirms him in the Prieſthood, and the four Governments, which had been formerly granted to him, with many other Privileges. Beſides, he appointed *Simon*, *Jonathan*'s Brother, Governor of the Coaſt from the City of *Tyre* to the Frontiers of *Egypt*. *Jonathan*, not a little pleas'd with theſe Proceedings, ſends Meſſengers back to *Antiochus* and *Tryphon*, aſſuring them of his Friendſhip, and that he would readily join them againſt *Demetrius* as the Common Enemy.

Jonathan ſoon let *Antiochus* ſee how uſeful his Intereſt was to any Prince that confederated with him; for having obtain'd Leave of *Antiochus*, he went thro' *Syria* and *Phœnicia* liſting Soldiers. When he came to *Aſcalon*, the People met him with great Preſents; whom he invited, as he had done the other Cities of *Cœlo-Syria*, to relinquiſh *Demetrius*, and join *Antiochus*. From thence he went to *Gaza*, where he met with different Succeſs; for contrary to his Expectation, they ſhut their Gates againſt him, declaring for *Demetrius*. Upon this *Jonathan* laid Siege to the Place, which, the more eaſily to oblige to yield, with a Detachment he ravages the neighbouring

Towns with Fire and Sword. The People of *Gaza* ſeeing the preſent Calamity, and, by reaſon of the diſtance, deſpairing of preſent Relief from *Demetrius*, ſubmit to *Jonathan*; who taking Hoſtages from them for the Performance of the Conditions, ſent them to *Jeruſalem*; and marching on, he took in the Country as far as *Damaſcus*. At this Time *Simon* took the City of *Bethſura*. *Demetrius* hoping to put a Stop to the growing Greatneſs of *Jonathan*, ſent an Army into *Judea*, which *Jonathan* ingag'd: Thoſe that fled at firſt facing about routed the Enemy, and return'd victorious to *Jeruſalem*. Then he renewed the Alliance with the *Romans* and *Lacedemonians*; and being informed that *Demetrius*'s Generals were return'd againſt him with a greater Army than the former, he met him in the Country of the *Amathites*; but the Enemy in a great Conſternation retir'd by Night, and *Jonathan* made Excurſions into the Country of the *Arabs*; after which his Brother *Simon* poſſeſs'd himſelf of *Joppe*, and *Jonathan* repair'd the Wall of *Jeruſalem*, and built a Fortreſs.

Tryphon, who had no other Aim than his own Intereſt, in getting young *Antiochus* into his Hands, having long waited for an Opportunity, found it impracticable to put his wicked Deſigns in Execution till now. For *Demetrius* being very much weaken'd in *Syria*, and his Affairs, by a late Defeat in *Parthia*, going on very ill in other Parts, *Tryphon* thinks this the lucky Juncture to declare himſelf; but again he conſider'd, that ſo long as *Jonathan* continued in the young King's Intereſt, it would be to no purpoſe to declare himſelf. Wherefore *Tryphon* repair'd to *Bethſan*, (which the *Greeks* call *Scythopolis*) where *Jonathan* met him with an Army of forty thouſand Men. *Tryphon*, finding him ſo well prepared, ſaw there was no attacking him by Force, and therefore made uſe of this Stratagem: He tells him, that now *Demetrius* was reduced to ſo low a Condition, that he was no longer able to give them any Trouble, there was no longer Occaſion of keeping up an Army; adviſing him to diſmiſs his, and reſerving only three thouſand Men,

Men, to ſend two of them to *Galilee*, and keeping the other thouſand with him, to go and take Poſſeſſion of *Ptolemais*, which he would deliver to him, and inveſt him with the ſole Command. *Jonathan* ſuſpecting no Treachery, does as *Tryphon* advis'd, and attended only with a thouſand Men, accompanies him to *Ptolemais*; where they no ſooner entred, but the Garriſon ſhut the Gates upon them, ſeiz'd *Jonathan*, and put his Men to the Sword. *Tryphon* having thus treacherouſly over-reach'd *Jonathan*, diſpatch'd a Party of Foot and Horſe into *Galilee*, to put to the Sword all that were of *Jonathan*'s Party; not doubting of an eaſy Conqueſt, now they were without a General. But he ſoon found himſelf miſtaken; for *Simon*, *Jonathan*'s Brother, was ſoon inveſted with that Command, and prepared to receive them. Upon this, *Tryphon* march'd with his Army into *Judea*, taking *Jonathan* with him, and ſent to *Simon* for his Brother's two Sons, under pretence of releaſing *Jonathan*. *Simon* readily conſented, and, to incline the Traitor the more, ſent a hundred Talents with them. But *Tryphon* no ſooner had them in his Power, but he put them and their Father to Death; after which he return'd into his Country, where he murder'd King *Antiochus*, and poſſeſs'd himſelf of the Kingdom. *Simon* having recover'd his Brother's Body, erected a ſtately Monument of Marble at *Modin*, wherein he incloſed the Bones of his Father and Brethren.

The Affairs of *Judea* began now to put on a more peaceful Aſpect than they had hitherto done; for *Simon* having concluded an Alliance with *Demetrius*, intirely deliver'd his Nation from the Yoke of the *Gentiles*; for in the firſt Year of his Pontificate and Command, he took off the Tribute, which the People had hitherto paid to the *Macedonians*; and, to perpetuate the Memory of theſe noble Acts of *Simon*, it was decreed, that all private Inſtruments and publick Records ſhould bear Date from ſuch a Year of *Simon*'s Pontificate and Reign. After this, he took the Cities of *Gaza*, *Joppe* and *Jamnia*, recovered all the Strong-holds, and had the Citadel of

Jeru-

Jeruſalem ſurrender'd upon Terms. Then wiſely conſidering how much the City of *Jeruſalem* had been infeſted by the Citadel, he levelled it with the Ground, that it might no longer be a Retreat for Sedition and Faction. And to prevent its being rebuilt, he levelled the Hill on which it was ſituated, ſo that now no Eminence appear'd but that of the Temple only.

Simon having ſettled the Affairs of his Country in this happy Condition, *Antiochus*, the Brother of *Demetrius*, being reſtored to the Throne of *Syria*, confirm'd *Simon* in the Sovereignty over all *Judea*; and he in Return ſent him a Re-inforcement of Men to make War upon the Uſurper *Tryphon*, who ſhut himſelf up in *Dora*; but finding he was not likely to hold that Place long, he fled to *Apamia*, where he met with worſe Fortune, for the Town being taken by Storm, he was ſlain.

Antiochus, who was naturally covetous, and forgetful of the Benefits he had receiv'd, broke the Treaty of Alliance he had made with *Simon*, requiring him to reſtore *Joppe*, *Gazara*, and other Places, or elſe to pay him a thouſand Talents of Silver. *Simon* refuſed theſe Conditions; upon which *Antiochus* ſent an Army under the Command of his Friend *Cendebeus*, to reduce *Judea*. *Simon*, tho' far advanc'd in Years, with a juvenile Courage prepares to give them a warm Reception, and ſending his Sons before with a good Body of Troops, takes a Compaſs with the main Body of the Army, planting Ambuſcades in all the Paſſes of the Country. Things thus regularly diſpoſed, anſwer'd his Expectation; for as ſoon as *Judas* and *Hircanus*, *Simon*'s Sons, appear'd, *Cendebeus*'s Army fled, and the *Jews* purſuing them, cut off a great Number.

After this Defeat, *Simon* renewed his Alliance with the *Romans*, and continued in Peace. But in the Eighth Year of his Reign, he was barbarouſly murder'd by the Treachery of his Son-in-Law *Ptolemy*, whom he had appointed Governor of the Plains of *Jericho*. This Man, who was rich and ambitious, aſpiring to make himſelf Maſter of the Country, laid hold of the Opportunity,

when *Simon* and his Sons, *Mattathias* and *Judas*, were visiting the Cities, and having invited them to an Entertainment in a Fort which he had built, he treacherously caused them to be murder'd: And intending to make sure Work at the same Time, he sent Men to *Gazara* to kill *John Hircanus*, *Simon*'s third Son, and attempted to gain the Army and City of *Jerusalem* by Corruption: But *Hircanus* having received the News of the Murder of his Father and Brothers, was prepared to receive his intended Murderers, and upon their Arrival at *Gazara* had them dispatch'd, and succeeded his Father *Simon* in the Pontificate and general Command.

In the first Year of his Reign *Antiochus Sidetes* (who is also call'd *Soter*, and *Antiochus* the Good) King of *Syria*, invaded *Judea* with a powerful Army; and ravaging the Country, forced *Hircanus* into *Jerusalem*, where he closely besieged him. *Antiochus* uses all the Force and Stratagem he was Master of to reduce the Place, which he could not have done, if the besieged had not wanted Provisions, which obliged *Hircanus* to treat with him, who granted the *Jews* the Liberty of living according to their own Laws and Religion, on Condition they should lay down their Arms, and restore the Tribute of *Joppe*, and all the Cities without *Judea*, and pay him besides five hundred Talents; three hundred down, and Hostages for the Payment of the other two. This Treaty being concluded, *Antiochus* enter'd *Jerusalem*, where *Hircanus* receiv'd him with great Pomp and Splendor, and afterwards sent some Troops with him to the *Parthian* War; where *Antiochus* being overcome and slain by *Arsaces* King of *Parthia*, his Brother *Demetrius*, who had been long a Prisoner in *Parthia*, being set at Liberty, is advanced to the Throne of *Syria*.

The *Jews*, who by *Antiochus* were become Tributaries to the Kings of *Syria*, did not long continue so; for upon the Death of *Antiochus*, *Hircanus* not only shook off the *Syrian* Yoke, but carried the War into that Country, the Cities and Towns of which he knew must be very

very much unprovided of Garriſons, by the great Draughts of Men the Kings of *Syria* had made for their foreign Expeditions. Nor was he miſtaken in his Conjecture, for he with eaſe ſubdued the Cities of *Methaba*; *Samga*, *Sichem* and *Garizim*, deſtroyed the Temple of the *Samaritans*, which *Sanballat*, by the Permiſſion of *Alexander* the Great, had built in favour of his Son in Law, *Manaſſeh*. He likewiſe took *Ador* and *Mariſſa*, Cities of *Idumea*, and obliged the People to be circumcis'd or depart the Country: Which rather than do, they not only ſubmitted to be circumcis'd, but entertain'd all other *Jewiſh* Rites. After this, he renews the Alliance with the *Romans*, with much greater Advantages than uſually. He opened *David*'s Tomb, took from thence three thouſand Talents, and was the firſt native Governor of the *Jews* that entertain'd Foreigners in his Pay. In fine, he govern'd the *Jews* in Peace nine and twenty Years, and left the High Prieſthood and Sovereignty to his Son *Judas Ariſtobulus*, who was the firſt that took upon him, in a formal Manner, the Title of King, by putting a Diadem on his Head. He was a Prince of a bloody Diſpoſition, for he impriſon'd his Brethren, except *Antigonus*, for whom he ſeem'd to have a peculiar Eſteem and Affection, and aſſociated him in the Throne. Having a Jealouſy that his Mother was a ſecret Rival of his Power, he confin'd her to Priſon, where ſhe was famiſh'd. At laſt he began to cool in his Affection to his beloved Brother and Favourite *Antigonus*, which was aggravated very much by an unlucky Occaſion: For *Antigonus* returning in Triumph from the Wars, at a Time when the People were celebrating the Feaſt of Tabernacles, his Brother *Ariſtobulus* being then ſick, he went into the Temple ſplendidly dreſs'd, and well attended, to ſacrifice for his Succeſs, and the good Health of the King his Brother. Some, who lov'd to promote a Miſunderſtanding between the Brothers, from hence took Occaſion to acquaint the King with *Antigonus*'s Cavalcade in the moſt aggravating Circumſtances, urging, That he did not appear in the Condition of a private Man, but like

one that affected a Crown. Tho' *Ariſtobulus* did not at firſt believe theſe Stories, yet, conſidering the Poſſibility of them, to avoid Suſpicion, and conſult his own Safety, he commanded his Guards to conceal themſelves in an obſcure Corner, and if his Brother paſs'd by without Arms, to let him go quietly; but if he came armed, then to kill him; ſending Word privately at the ſame Time to his Brother, not to come armed into his Preſence. On the other hand, the Queen, who had done all the ill Offices ſhe could in creating and fomenting Jealouſies between the Brothers, perſwaded the Meſſenger which *Ariſtobulus* ſent to *Antigonus*, to tell him, that the King had a Mind to ſee him armed. *Antigonus* ſuſpecting no ill, was coming armed to the King, but at *Straton*'s Tower he was murder'd. This, and the other unnatural Murders of his Mother and Brethren, ſo affected his Conſcience, that he died of Grief, having reign'd only one Year. He added *Iturea* to his Dominions, and compelled the People to ſubmit to Circumciſion, and other *Jewiſh* Rites.

Ariſtobulus being dead, his Wife *Salome* put the Scepter into the Hands of his eldeſt Brother, *Alexander Jannæas*. This Prince was put by the Succeſſion, not for any Fault or Defect in him, but becauſe his Father loved his other two Brothers better. Being on the Throne, he began to caſt a watchful Eye about him; and finding one of his Brothers indeavouring to dethrone him, he diſpatch'd him out of the Way; but permitted the other, who was contented with a private Life, to live quietly, and injoy his Favour. He marched with an Army to reduce *Ptolemais*, and having driven the Enemy within their Walls, he laid cloſe ſiege to the Place. This City and *Gaza*, beſides the Tower of *Straton*, and the Fortreſs of *Dora*, which *Zoilus* poſſeſs'd, were the only Places on the Coaſt, which were not under his Dominion. They therefore, conſidering that if *Ptolemais* were reduced, themſelves ſhould not be able long to oppoſe him, ſent to *Ptolemy Lathurus*, the baniſh'd King of *Egypt*, and then at *Cyprus*, to come and help them, aſ-

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ſuring him, that upon his Arrival, *Zoilus*, the People of *Gaza*, *Ptolemais*, and *Sidon* would join him. *Ptolemy* puffed up with great Expectation from theſe Promiſes, prepares for *Syria* againſt the Opinion of his Friends, who diſſwaded him from this Expedition, by urging, that his Enemies, particularly his Mother *Cleopatra*, would take all Advantages againſt him, and perhaps take *Cyprus* from him. But he was deaf to their Reaſons, and haſten'd to *Syria*; where, notwithſtanding on his Way he heard of the taking *Ptolemais*, he continued his March with an Army of thirty thouſand Foot and Horſe. Incamping near *Ptolemais*, he ſent Meſſengers to the Town, which were not admitted, nor could he get any Anſwer from thence. This gave him great Perplexity; but *Zoilus* and the *Gazeans* joining him, they fell to ravaging the Country.

Alexander returning home, began to caſt about with himſelf, how to gain his Point by Policy, which he could not by Force. Firſt, he privately invited *Cleopatra* to his Intereſt, at the ſame Time openly profeſſing himſelf a Friend to *Ptolemy*, whom he call'd Friend and Confederate, and promiſed him four hundred Talents of Silver, if he would deliver up *Zoilus*, and add his Dominion to that of the *Jews*. *Ptolemy*, like an eaſy Prince, ſwallow'd the Bait, and ſeized *Zoilus*; but finding himſelf impos'd on by *Alexander*, and diſcovering the Intrigue between him and his Mother *Cleopatra*, he broke Friendſhip with him, and marched with his Army to beſiege *Ptolemais*. The Place holding out againſt him, he block'd it up; and with Part of his Army ravaged the Country. Upon this, *Alexander* with an Army of fifty (ſome ſay eighty) thouſand Men, march'd to oppoſe him; but before he could come near him, *Ptolemy* taking the Advantage of the Sabbath, ſurprized *Azochim*, a Town of *Galilee*, and carried off ten thouſand Priſoners, beſides much Plunder. Then going on to meet *Alexander*, the two Armies ingag'd near the River *Jordan*, where *Alexander*'s Army was routed, and thirty thouſand kill'd on the Spot. *Ptolemy* made no uſe of this Victory, but to

ſhew his Cruelty, which he expreſs'd in that barbarous Inſtance of maſſacring the Women and Children, and cauſing their Fleſh to be boil'd in Cauldrons, to make the *Jews* believe that his Army lived on humane Fleſh. This he did to ſtrike the greater Terror into his Enemies.

His Mother *Cleopatra* thought it Time to check her Son's growing Greatneſs, therefore ſetting out from *Egypt* with a powerful Naval and Land Force, ſhe landed in *Phœnicia*, was well received by the Inhabitants, and laid Siege to *Ptolemais*. In the mean Time *Ptolemy* believing it would be eaſy for him to recover *Egypt* in the Abſence of his Mother and her Army, left *Syria* to repair thither; but not ſucceeding, he was obliged to paſs the Winter at *Gaza*.

Cleopatra having taking *Ptolemais*, *Alexander Jannæus* met her there with great Preſents, and was honourably receiv'd by her, as a diſtreſſed Prince that fled to her for Refuge. *Alexander* being thus in *Cleopatra*'s Power, it was debated, whether it would not be more expedient to ſeize his Dominions, than to permit ſo dangerous and wealthy a Neighbour to injoy them. The generous *Ananias*, Commander of *Cleopatra*'s Forces, oppoſed this inhoſpitable Propoſal, declaring it a ſcandalous and diſhonourable Act, to abuſe a Prince and Kinſman of the Queen's, who fled to her for Protection. In fine, *Cleopatra* generouſly concluded an Alliance with *Alexander*; after which, he took *Gaza* and other Places; but forgetting his own late Diſtreſs, he uſed the Inhabitants with great Cruelty, generally putting them to the Sword. His Cruelty likewiſe extended to his own Countrymen, who during his Abſence had occaſioned great Mutinies; theſe he put to Death, to the Number of fifty thouſand; which ſo exaſperated the reſt, that they called in *Demetrius Euceres*, King of *Damaſcus*, to their Aſſiſtance, who cut in Pieces all *Alexander*'s Soldiers that were Strangers.

Alexander thus deprived of his Mercenaries, was forc'd to fly to the Mountains, where ſix thouſand *Jews*, pity-

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ing his Misfortune, join'd him. With this Reinforcement he retrieved his Affairs, ſubdued the Rebels, and returned to *Jeruſalem*; where he glutted his revengeful Eyes with the moſt horrid Scene of Cruelty that ever was acted by Man: For regaling himſelf at a Banquet in a very high Part of the Palace, where there was an open Proſpect every Way, he order'd eight hundred Men that had been his Enemies to be fixed to Croſſes, and their Wives and Children to be maſſacred before their Faces. This abominable Cruelty procured him the Name of *Alexander Thracides*. The reſt of the Rebels, to the Number of eight thouſand, fearing the ſame Fate, by Night withdrew from *Jeruſalem*, and during *Alexander*'s Reign lived in Exile.

The Civil Wars thus over, *Alexander* attack'd his Neighbours, took ſeveral Towns, and very much inlarg'd his Dominions. Then returing from this Expedition, which took up about three Years, he was well receiv'd by his People; but injoy'd not that Felicity long, for falling ſick of a Debauch, he labour'd under a Quartan Ague three Years; which, however, did not much obſtruct his military Undertakings. At laſt quite exhauſted, he was forced to ſubmit to Fate at the Siege of *Ragaba*, on the other Side the *Jordan*. A little before his Death, he order'd his Wife *Alexandra*, whom he left Regent, to conceal his Death for ſome Time from the Army, that it might not hinder the Siege; and that when ſhe had taken the Place, ſhe ſhould return in Triumph to *Jeruſalem*: Where the chief Thing he adviſed her to, was to court the Phariſees, a very powerful Sect among the *Jews*, and who could by their Intereſt advance or depreſs whom they pleaſed. Then adviſing her to ſummon the chief of the People, and bid her ſhew them his dead Body, and offer it to them to do what they pleaſed with it, either out of Honour or Revenge; and to aſſure them ſhe would do nothing in the Adminiſtration without their Advice and Conſent.

Alexandra, after the Reduction of *Ragaba*, return'd to *Jeruſalem*, and punctually obſerved the Directions of

her dying Husband, which succeeded to her Wish; for all pitied the Widow Queen, and deplored the Loss of their King, whose Funeral they honour'd with more than usual Pomp and Solemnity.

Alexander left behind him two Sons, *Hircanus* and *Aristobulus*; but his Wife *Alexandra* procured to have her self declar'd Queen, made *Hircanus* High-Priest, and left *Aristobulus* to lead a private Life. The Name of the Government was indeed invested in the Queen Regent, but the Administration intirely in the Power of the Pharisees, who lorded it with great Insolence over those against whom they had any Spight; till at last they began to draw Blood; which rouzed the active Genius of *Aristobulus*, who being back'd by several of Condition and Figure among the *Jews*, complained publickly of the Abuses of Government, and threatned to call the Pharisees to account. But notwithstanding these Clamours, the Queen persisted in her Confidence of the Pharisees, putting into their Hands all the Places of Strength in her Dominions, except the strong Castles of *Hircania*, *Alexandrion*, and *Macheruns*, where she had secured her greatest Treasure.

About this Time, News was brought, that *Tigranes*, King of *Armenia*, had invaded *Syria* with an Army of five hundred thousand Men, and that he would soon be in *Judea*. This put the Queen, and all the *Jews*, into a terrible Fright: Therefore they immediately dispatch'd away Ambassadors with Presents of great Value to court his Friendship, and divert his Design of attacking them. They found *Tigranes* laying close Siege to *Ptolemais*, where he received them kindly, commended their Forwardness in applying to him, and assured them of his good Inclinations. *Ptolemais* being taken, *Tigranes* is informed, that *Lucullus*, the *Roman* General, in his Pursuit of *Mithridates*, was fallen into *Armenia*, putting the Country under military Execution. Upon this, *Tigranes* was forced to return to cover his own Country, which removed the fear the *Jews* had conceived of an Invasion from that Quarter.

Toward

Toward the End of this Queen's Reign, *Ariſtobulus* takes the Advantage of her Sickneſs, and his Brother *Hircanus*'s Unfitneſs to govern, ſeizes ſeveral ſtrong Holds, and prepares to have himſelf declared King after her Death; which ſoon after this happened, in the ninth Year of her Reign, and the ſeventy third of her Age. *Alexandra* being dead, *Ariſtobulus* declared War againſt his Brother *Hircanus*, and in the Plains of *Jericho* they prepared to ingage; when *Hircanus*'s Soldiers revolting to *Ariſtobulus*, *Hircanus* betook himſelf to a Caſtle for Safety. Upon this they came to a Treaty, and it was agreed that *Ariſtobulus* ſhould be King, and *Hircanus* ſuffer'd to live quietly in the Enjoyment of his own private Fortune. This Treaty was confirm'd by publick Sanction and mutual Imbraces between the two Brothers, in a great Concourſe of People in the Temple.

Tho' *Hircanus* was of a quiet Diſpoſition, and affected a retired Life; yet there were not wanting thoſe of a more turbulent Spirit to rouze his ſlothful Genius, with Hopes of recovering his Right. Amongſt theſe, *Antipater* was the moſt forward; he was naturally very factious, and an Enemy to *Ariſtobulus*, and being Governor of *Idumea*, was very powerful and wealthy, by which Means he had the *Arabs*, *Gazeans*, and *Aſcolonites* always at his Devotion. He perſwaded *Hircanus* to go to *Aretas*, King of *Arabia*, and deſire Succours of him; which he obtain'd, upon Promiſe, that *Hircanus* ſhould reſtore to him the Towns which *Alexander* his Father had taken. This was agreed, and *Hircanus*, returning with thoſe Auxiliaries, is ſoon reinforc'd by the *Jews*, who came to join him. *Ariſtobulus* ſeeing himſelf overmatch'd, durſt not venture a Battle, but retired to *Jeruſalem*; whither *Hircanus* follows and beſieges him: But *Scaurus*, *Pompey*'s Lieutenant in *Syria*, being gain'd to *Ariſtobulus*'s Intereſt, commanded King *Aretas* to draw off, on Pain of being declared an Enemy to the People of *Rome*. The King durſt not diſobey, but rais'd the Siege; which *Ariſtobulus* perceiving, fell upon his

Rear in the Retreat, and cut off about ſeven thouſand of his Men.

Not long after, *Pompey* came into *Syria*, and took up his Reſidence at *Damaſcus*, where he was attended by Ambaſſadors from *Syria*, *Egypt*, and *Judea*, all loaded with Preſents of prodigious Value. Nor were *Hircanus* and *Ariſtobulus* wanting in this Part, each of them ſending his Deputy: *Antipater* appearing for the firſt, and *Nicodemus* for the latter. *Pompey* gave them a patient Hearing, who declared againſt the Government of Kings, it being the native Cuſtom and Right of the *Jews* to be under no other Adminiſtration, but that of the Prieſts of their God. *Hircanus* complain'd of the Injuſtice done him, who being the elder Brother, was deprived of the Prerogative and Primogeniture of *Ariſtobulus*; who had confined him to a ſcanty Portion, below the Dignity of his Birth, his Brother having uſurped the reſt; adding beſides, that he was a dangerous Enemy to the neighbouring Nations, whom he frequently infeſted with Incurſions and Plunderings, entertaining Pirates in his Service at Sea, and if Care was not taken, might in Time cauſe a Revolt of the Nation. All theſe Articles were atteſted by a thouſand *Jews*, whom *Antipater* had for that Purpoſe prepared. *Ariſtobulus*, in Defence of himſelf, urged, That his Brother was put by the Government for his Ineptitude to reign, by which he grew ſo contemptible among the People, that himſelf was forced to take the Adminiſtration upon him, to preſerve the Right in their Family. This he atteſted by a Parcel of Rakes and Fops. *Pompey* having heard both Sides, referred the Determination of the Controverſy till his coming into *Judea*, ordering them in the mean Time to live quietly.

Ariſtobulus, perceiving that *Pompey* did not approve of his violent Proceedings, haſten'd back to *Judea*, and ſhut himſelf up in the ſtrong Fortreſs of *Alexandrion*: At which *Pompey* was ſo offended, that taking the Army which he intended againſt the *Nabatheans*, and ſome auxiliary Troops of *Syria*, he marched againſt *Ariſto-*

bulus. *Pompey* ſends to *Ariſtobulus* to appear before him; which he unwillingly did, but was perſwaded by his Friends, to have a Care how he made the *Romans* his Enemies. Upon his Submiſſion, he was received, and *Pompey* ſet a Guard over him; but ſending *Gabinius* to *Jeruſalem* to receive the Money which *Ariſtobulus* promiſed, the *Jews* of *Ariſtobulus*'s Faction ſhut the Gates againſt him, tho' their Chief was in *Pompey*'s Cuſtody. This Obſtinacy ſo ſtomached *Pompey*, that doubling the Guard over *Ariſtobulus*, he went in Perſon to *Jeruſalem*; where there was a great Diviſion among the Inhabitants, who were very irreſolute what Meaſures to take; ſome being of Opinion to deliver up the City to *Pompey*: But *Ariſtobulus*'s Faction were for ſhutting him out, and preparing for War, becauſe he kept their Chief Priſoner. This Party prevail'd, and ſeiz'd the Temple, cutting down the Bridge that led to the City. The reſt admitted *Pompey*'s Army, and deliver'd up the City to him; upon which he prepar'd to beſiege the Temple. The Faction made an obſtinate Defence for three Months, at the End of which the *Romans* enter'd the Temple. During the Siege and the taking the Temple, twelve thouſand *Jews* were ſlain. *Pompey* enter'd the Temple with ſeveral Perſons, who ſaw the inner Part of the Sanctuary, which were forbidden by the Law to all but the Prieſts. *Pompey* was ſo well pleaſed with the Beauty and Sanctity of the Place, that he offered no profane Violence to the Table, Candleſtick, Veſſels, or ſacred Treaſure, which were valued at about two thouſand Talents. The next Day he order'd the Temple to be cleanſed, and offered Sacrifice. Then he reſtored the High Prieſthood and Sovereignty to *Hircanus*; but forbid him to take upon him the Title of King. After this, he made the *Jews* tributary to *Rome*, taking from them all their Conqueſts, and putting them under proper Governors, he left the Government of *Syria* to *Scaurus*, and carried away with him to *Rome*, *Ariſtobulus*, with his two Sons and two Daughters. *Alexander*, one of the Sons, found Means to eſcape by the Way;

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the other, called *Antigonus*, was carried to *Rome*, with his Fathers and Siſters. Thus the Diſſention between the two Brothers, *Hircanus* and *Ariſtobulus*, was the Cauſe of the *Jews* Loſs of Sovereignty and Liberty, which the *Romans* never before of themſelves attempted: And beſides the Loſs of the Towns they had conquered in *Syria*, the *Romans* in a ſhort Time exacted from them above ten thouſand Talents.

Alexander, who had made his Eſcape from *Pompey*, after three Years returned into *Judea*, gathered Forces, and poſſeſs'd himſelf of ſeveral Places; but *Gabinius*, who ſucceeded *Scaurus* in the Government of *Syria*, coming into *Judea*, purſued him. Upon which, *Alexander* retreating towards *Jeruſalem* in Hopes of ſome Succours from thence, *Gabinius* ingaged him, and ſlew about thirty thouſand of his Men, taking as many Priſoners. *Alexander* thus routed, fled into the Caſtle of *Alexandrion*, whither *Gabinius* purſued and beſieged him; who ſeeing no Hopes of Succour, ſurrendered, together with the other ſtrong Fortreſſes, *Hircania* and *Macheruns*; all which *Gabinius* demoliſh'd. *Gabinius* returns to *Jeruſalem*, takes *Hircanus* with him, and committed the Care of the Temple to him, confirming him likewiſe in the Prieſthood; but for the Civil Government, he put it into the Hands of Magiſtrates of his own chooſing; and having divided the Province into five Parts, he appointed a Court of Juſtice over each of them.

By this Time *Ariſtobulus* had been five Years a Priſoner at *Rome*; from whence, with his Son *Antigonus*, he made his Eſcape, and returned into *Judea*; where, raiſing Forces, he would have fortified the Caſtle of *Alexandrion*, but *Gabinius* prevented him. Afterwards he attempted the ſame at *Macheruns*, pretending to cover them with eight thouſand Men; but the *Romans* following them, at the firſt Charge broke and routed them, and kill'd above five thouſand. *Ariſtobulus*, with about a thouſand Men, threw himſelf into *Macheruns*, which he fortified as well as the Time and his Condition would permit;

permit; but could not hold out above two Days; for being very much wounded in the laſt Storming of the Place, he, with his Son *Antigonus*, was taken Priſoner, and both of them were ſent Priſoners again to *Rome*; where, by Order of the Senate, the Father was kept in Priſon, and his Children ſent back to *Judea*.

Alexander made ſome Efforts towards recovering of the Sovereignty, and got together an Army of thirty thouſand *Jews*, with which he attack'd *Gabinius*, but was routed: So that *Hircanus*, who was ſtill continued in the High Prieſthood, had only the Title of Prince, without the Authority, the *Romans* being Sovereigns, and *Antipater* having the greateſt Share in the Government. And now *Judea*, thus become a Prey to the Avarice of the *Roman* Governors, every General, whoſe Commiſſion led him that way, plunder'd the poor *Jews* of what he could come at. Among theſe, the inſatiate *M. Craſſus* marching againſt the *Parthians*, came into *Judea*, and extorted two thouſand Talents; which *Eleazer*, who was Treaſurer of the Temple, ſeeing, to preſerve the ſacred Ornaments from his rapacious Claws, made him a Preſent of a Golden Obeliſk, that weighed three hundred Pounds, obliging him upon Oath, not to remove any thing elſe from thence. But *Craſſus* violating his Oath, took all the Gold he could find. After his Death, *Caſſius* fell upon *Judea*, took *Tarichea*, and carried away near thirty thouſand *Jews*.

The *Roman* Affairs falling into Diſtraction by the Difference between *Cæſar* and *Pompey*, *Cæſar* ſetting *Ariſtobulus* at Liberty, ſent him with two Legions into *Judea*, to ſet upon one of *Pompey*'s there; but *Pompey*'s Faction procur'd him to be poiſon'd. His Body was by the Order of *Cæſar* preſerv'd, till *M. Antony* cauſed it to be carried to *Judea*, where it was honourably interr'd in the Royal Sepulchre. Soon after, *Scipio*, by Order from *Pompey*, cauſed his Son *Alexander*'s Head to be ſtruck off at *Antioch*, for his former Rebellion againſt the *Romans*.

Cæſar returning victorious from *Egypt*, made ſome Stay in *Syria*, where *Antigonus*, *Ariſtobulus*'s ſecond Son, met

met him, and complain'd of the hard Fate of his Father and Brother, charging *Hircanus* and *Antipater* with having poſſeſs'd themſelves of the Government by Force. But *Antipater* ſo well pleaded his own Cauſe, that *Cæſar*, inſtead of reſtoring *Antigonus*, continued *Hircanus* High-Prieſt, and gave *Antipater* the Government of *Judea*. When *Cæſar* was gone, *Antipater*, by his Prudence, appeaſed all the Troubles in *Judea*. This *Antipater* had two Sons, *Phaſael* and *Herod*; to the firſt he gave the Government of the Country about *Jeruſalem*, and to the ſecond that of *Galilee*. *Phaſael* behaved himſelf in his Adminiſtration with great Lenity; but *Herod*'s boiſterous and tyrannical Carriage made him very odious to the *Jews*. *Antipater* their Father being willing to keep in with the *Romans*, that he might the longer continue in his Government of *Judea*, made *Hircanus* a very uſeful Inſtrument in the Support of his Power; for taking Advantage of his Eaſineſs, he perſwaded him to diſburſe the publick Treaſure to the *Roman* Generals. But this growing Greatneſs of *Antipater* and his Sons ſoon became offenſive to the *Jews*; the chief of which openly complain'd to *Hircanus* of ſeveral Violences and Exorbitances committed by them, particularly of the Cruelty of *Herod* to *Ezekiah* and his Companions, whom *Herod* had cauſed to be ſlay'd, for making an Incurſion into *Syria*; threatening *Hircanus* at the ſame Time, if he did not Juſtice upon *Herod*. *Antipater* hearing this, adviſed his Son *Herod* to appear at *Jeruſalem* to make his Defence, but caution'd him to come with a good Guard. But that which was *Herod*'s greateſt Security, was the Friendſhip of *Sextus Cæſar* the Preſident of *Syria*, who wrote to *Hircanus* to be tender of *Herod*, and threaten'd him if he did otherwiſe. *Herod* accordingly appear'd guarded before *Hircanus*, which ſo terrify'd his Accuſers, that none of them durſt make good their Charge. But *Sameas*, one of the Council, a Man of great Juſtice and Integrity, with much Aſſurance and Preſence of Mind complain'd, that he never ſaw a Criminal appear in a Court of Juſtice ſo attended; who came more like an Invader,

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than one to take a Trial for the Breach of Juſtice. "But, "ſays he, this is not ſo much to be imputed to his Inſo- "lence, as to your Connivance, which incourages it. "Yet know, continued *Sameas*, that this Perſon, whom "you ſkreen from the Juſtice of the Laws, will one Day "be a Scourge to you all." Nor was he a falſe Prophet in this; for when *Herod* obtained the Kingdom, he was reveng'd on them, particularly on thoſe that were his Judges.

Herod being thus diſmiſſed, *Hircanus* privately adviſed him to make the beſt of his Way to *Syria*, aſſuring him, that the Council was reſolved the next Day to condemn him. *Herod* takes the Hint, and flies to *Damaſcus*, where diſpoſing his Affairs in the ſecureſt Poſture he could, he declared to *Sextus Cæſar*, that he would not appear before the Council if he were ſummon'd again. *Herod* thus eſcaped, the Council bitterly exclaim againſt *Hircanus*'s Remiſſneſs, charge him with Partiality, and aſſure him that the Conſequence of this Neglect would fall heavy upon him one Day. *Hircanus* had Reaſon to believe them, but being of an eaſy ſlothful Diſpoſition, he did not regard them.

Whilſt *Herod* was in *Syria*, he by Bribes prevail'd with *Sextus Cæſar* to confer upon him the Government of *Cælo-Syria*; which having obtain'd, he rais'd an Army, and prepar'd to march againſt *Jeruſalem*, to take Revenge upon his Judges and thoſe that had accuſed him. But *Antipater* and *Phaſael* meeting him, indeavour'd to diſſwade him, urging how ingrateful it would be to *Hircanus*, who had ſkreen'd him from Juſtice, and advis'd his Eſcape. Upon their Perſwaſions, *Herod* for this Time dropt his Reſentment.

So long as *Julius Cæſar* liv'd, the *Jews* were held in great Honour and Eſteem by the *Romans*, who made many Decrees in Favour of them: But after his Death, the *Roman* Commonwealth falling into great Diſſentions, and Civil War raging among the contending Parties, *Caſſius*, having made himſelf Maſter of *Syria*, exacted above ſeven hundred Talents of Silver of the *Jews*, with which *Antipater* cauſed his Sons to furniſh him, and by thoſe Means

Means kept himself in the Government of *Judea*. *Malichus* was a great Instrument in this, though underhand an Enemy to *Antipater*; of which *Cassius* was so sensible, that he had dispatch'd him, had not *Hircanus* by *Antipater* sent a hundred Talents to pacify him. Instead of acknowledging this Favour, the ingrateful Traitor *Malichus*, after *Cassius*'s Departure, made it his Business to betray *Antipater*, thinking by his Death to secure the Government of *Judea* to *Hircanus*, whom he influenced as he pleased. But *Antipater* having Knowledge of this Treachery, pass'd the *Jordan*, and gather'd a Party of Natives and *Arabians* to defend himself: Which *Malichus* perceiving, and that his Treason was blown, he confidently repair'd to *Antipater*, and declared his Innocence, urging how impracticable it could be for him to have any Design upon *Antipater*, whilst his Son *Phasael* was Governor of the Country about *Jerusalem*, and *Herod* at the Head of an Army. By these fair Speeches *Antipater* is deluded into a Reconciliation; which *Antipater* still improv'd, to ingage the Traitor *Malichus* to his Interest: For *Marcus*, the President of *Syria*, understanding that *Malichus* underhand was designing Alterations and Divisions in *Judea*, had put him to Death, but for good-natur'd *Antipater*, who interceded for him. This Credulity cost *Antipater* dear; for *Cassius* and *Marcus* not only confirm'd *Herod* in the Government of *Cælo-Syria*, with a great Addition of Land and Naval Force, but promised him the Kingdom of *Judea*, when the War between them and *Antony* was over. *Malichus* from hence dreading *Antipater*'s Greatness, which by the Promotion of his Son would be very much advanced, resolved to take him off; therefore corrupting *Hircanus*'s Butler, he caused him to be poison'd at an Entertainment in *Hircanus*'s Palace. *Phasael* and *Herod* had for some time suspected *Malichus*'s Designs on their Father; but when they heard of his Death, they concluded *Malichus* the Author of it. *Herod* was for immediately revenging it; but *Phasael*, for fear of a Civil War, thought it more expedient to suppress their Resentment, till a convenient opportunity presented;

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and therefore accepting *Malichus*'s Satisfaction, he seemed to be reconcil'd.

In the mean Time Affairs in *Samaria* being in great Disorder, *Herod* having composed them, prepares with a great Guard to go to the Feast at *Jerusalem*. *Malichus*, who was conscious to himself of the Ill he had done, and dreading *Herod*'s impetuous and revengeful Spirit, perswaded *Hircanus* not to suffer *Herod* to enter the City in that Manner; which *Hircanus* did, sending to *Herod* not to profane the Holy Ceremonies with his Soldiers. But *Herod* despising this Admonition, enters the City by Night, which put *Malichus* into a terrible Fear. However, betaking himself to his old Arts of Dissimulation, he came to *Herod*, and with Tears in his Eyes deplor'd the Death of his dear Friend *Antipater*, as he call'd him; though at the same Time he had provided himself of a good Guard. *Herod* finding he could not fairly come at him then, by Advice of his Friends conceals his Revenge, and treats *Malichus* civilly: But having by Letters signified to *Cassius* the Death of his Father, and his Suspicion that *Malichus* was the Cause of it, *Cassius*, who had long entertain'd a secret Grudge against *Malichus*, gave Leave to *Herod* to revenge it as he thought fit, giving Order to the Officers to stand by *Herod*. *Malichus*, who knew he could be safe no where within the Reach of *Herod*, intended to go to *Tyre*, where his Son was kept as an Hostage. This City held out for *Cassius* against *Antony*, and *Malichus* thought, if he could possess himself of it, the Government would of Course fall to his Share. But before he could put this Project in Practice, *Herod* pursued him, and caused him to be stabb'd on the Shore.

Cassius having left *Syria*, a Tumult arose in *Judea*, occasion'd by a Revolt of some *Jews* at *Jerusalem*, who, being headed by one whose Name was *Felix*, attack'd *Phasael*. *Herod*, who was then at *Damascus* with *Fabius* the Governor, impatiently prepares to succour his Brother, but is prevented by a Fit of Sickness. But *Phasael* so well defended himself, that he drove *Felix* and his

Party into a Tower, where he made them compound for their Lives and Liberty. This Disturbance was owing to *Hircanus*'s Connivance and Neglect, for which *Phasael* chides him, and reproaches him with Ingratitude, in favouring his Enemies against him, who had heap'd so many Benefits on him. At this Time *Malichus*'s Brother was possess'd of several fortified Places, particularly of the strong Castle of *Massada:* But as soon as *Herod* recover'd, he dispossess'd him of them.

Antigonus, the Son of *Aristobulus*, was not idle all this Time. For having brib'd *Fabius* to his Interest, with the Assistance of his Father-in-Law and his Friends, he got together an Army, and attempted to possess himself of *Judea*. But *Herod* march'd against him, routed and expell'd him. Upon which *Herod* returns in Triumph to *Jerusalem*, where he is magnificently receiv'd by *Hircanus* and the People; but especially by *Hircanus*, whose Grand-daughter, *Mariamne*, he had married; though he had before married *Dore*, by whom he had his eldest Son *Antipater*.

After the Defeat of *Cassius* at *Philippi* by *Mark Antony* and *Octavius Cæsar*, *Antony* marching into *Asia*, arriv'd in *Bithynia*, where he receiv'd the Deputies of all those Nations that had been of *Cassius*'s Faction. Amongst these were those of the *Jews*, who complain'd to *Antony* of *Phasael* and *Herod*; that *Hircanus* indeed had the Name of Sovereign, but that those two Brothers had assum'd the Power. But the *Jews* were mistaken in their Hopes of Redress from *Mark Antony*, whom *Herod* had before, by great Presents, so ingaged in his Interest, that he would not so much as admit the *Jews* to confront *Herod*. But when *Antony* came to *Ephesus*, he readily entertain'd Ambassadors from *Hircanus*, who sent him a Crown of Gold, and pray'd him to give Liberty to the *Jews*, whom *Cassius* had made Slaves; which he granted.

Those *Jews* who were Enemies to *Herod* did not desist upon *Antony*'s first Refusal to hear them, but sent a hundred of the most considerable among them to him at *Daphne*,

Daphne, near *Antioch*; but to no purpoſe, for *Hircanus* ſupported the two Brothers: And this Impeachment, inſtead of doing harm, prov'd advantagious to them; for after *Antony* had heard all that they alledg'd, he conſtituted *Phaſael* and *Herod* Tetrarchs, and gave them the Government of *Judea*. This he confirmed by Letters to the *Jews:* And to oblige them to obey him, he detain'd fifteen of the hundred as Hoſtages, whom he had put to Death, but for *Herod*'s Interceſſion. However, the *Jews* continue their Importunity, and in moſt preſſing Inſtances, which they ſent by a thouſand of their beſt Men, beg Relief; but *Antony* is deaf to their Complaints, and reſolves to ſupport *Herod*, ſending a peremptory Order to the Magiſtrates to aſſiſt *Herod* in the Recovery of his Government. *Herod* repairs to *Jeruſalem*, and meeting ſeveral of the *Jews* without the City, adviſed them to receive him, expoſtulating with them the Danger of diſobeying him, and provoking the *Roman* General. But they deſpiſing both his Advice and Threats, without any more to do, fell upon him and his Attendants, killing ſome and wounding others. *Antony* hearing of theſe Commotions, was ſo inraged, that he order'd the fifteen Hoſtages to be put to Death, and threaten'd a ſevere Revenge againſt the reſt.

Herod's Hopes thus blaſted in his Attempt to recover the Government, another Accident immediately fell out, which ſeem'd utterly to extinguiſh them. *Antigonus* upon his Defeat by *Herod* fled to *Parthia*, where he was kindly receiv'd and protected: And after he had eſtabliſh'd an Intereſt among the moſt conſiderable of them, he promiſed them a thouſand Talents, and five hundred of the fineſt Women, if they would inveſt him with the Government of *Judea*. The *Parthians* cloſed with him, and the King ſent his Son *Pacorus*, and his General *Barzapharnes* with a powerful Army to invade *Judea*. Dividing the Army, *Pacorus* march'd along the Coaſt, and *Barzapharnes* through the Inland Country. *Pacorus* coming to *Tyre*, they refuſed him Entrance; but thoſe of *Sidon* and *Ptolemais* admitted him. *Pacorus* having *Antigonus* with

him, the *Jews* that dwelt about Mount *Carmel* join'd them, as did many others in their March, ſo that their Army was vaſtly increaſed by that Time they came to *Jeruſalem*; where the Faction that hated *Phaſael* and *Herod* declare for *Antigonus*. *Herod* made ſome faint Efforts to keep the City, but is ſoon forced to fly. The *Parthians* entring *Jeruſalem* ſeize *Hircanus* and *Phaſael*, and put them in Irons. And now *Herod* conſidering himſelf in a Country of Enemies, and ſeeing no Hopes of Safety but in a ſpeedy Flight, made the beſt of his Way to *Rome*, taking his Mother with him. In their haſty March the Chariot, in which his Mother was, was overſet, and ſhe in great Danger of being kill'd. *Herod*, affrighted partly at the Danger he ſaw his Mother in, and partly at the Approach of a purſuing Enemy, would have ſtab'd himſelf; but his Friends interpoſing, beg'd of him to have Regard to his own Life, for his Mother's and their ſake; who muſt unavoidably fall into the Enemy's Hands, if he deſtroy'd himſelf. *Herod*, at their Perſwaſion, reſumes his Reaſon, and applying what Remedies the Time would permit to his Mother, comforts his Friends, and continues his Flight to the Caſtle of *Maſſada*. The Number of thoſe who accompanied him in his Flight was about nine thouſand; ſo that though he was frequently attack'd in his March, he came off victorious. When he came to *Reſſa*, a Town of *Idumea*, his Brother *Joſeph* met him; where conſulting what Courſe to take, and conſidering that the Caſtle of *Maſſada*, whither they intended to fly, was not capable of receiving ſo great a Force as was with them, they concluded it would be moſt expedient to ſeparate. Accordingly furniſhing them with Proviſions, they parted in ſmall Bodies. Then diſpoſing of the Women (who were eight hundred in all) and the beſt of their Baggage in the Caſtle of *Maſſada*, where there was Plenty of Water and Proviſions, *Herod* with his Party march'd to *Arabia*.

Antigonus being thus poſſeſſed of *Judea*, was very much concern'd at the Eſcape of the Women, whom he intended to have deliver'd to the *Parthians*, with the

Money he promiſed them: But that which gave him the greateſt Uneaſineſs, was his Fear that the *Parthians* would reſtore *Hircanus*; to prevent which, he cauſed *Hircanus*'s Ears to be cut off, to render him incapable of the High Prieſthood. *Phaſael*, no longer able to ſupport himſelf in his diſhonourable Circumſtances, put an End to his Life and Sufferings by a voluntary Death; for being in Chains, he had not the Liberty of his Hands to diſpatch himſelf; and therefore having no other Opportunity, he beat his Brains out againſt the Stone Wall. As for *Hircanus*, he continued Priſoner with the *Parthians*.

Herod being arrived on the Borders of *Arabia*, not in the leaſt doubting of Succour from *Malchus* the King thereof, whom he had formerly very much obliged, ſent to him to acquaint him with his Condition, requeſting a Supply of Men and Money; offering his Brother *Phaſael*'s Son (for he had not as yet heard of *Phaſael*'s Death) for a Hoſtage, till he paid him. *Malchus* fearing to diſoblige the *Parthians*, who were near Neighbours to him, diſpatched Meſſengers to *Herod* to forbid him entering his Dominions. *Herod* was very much perplex'd at this Treatment, but could not help himſelf; therefore going thence he went to *Egypt*, where he was kindly receiv'd and entertain'd by *Cleopatra*. Afterwards with much Difficulty and Danger in paſſing the Seas he landed at *Brunduſium* in *Italy*, from whence he went directly to *Rome*; where he acquainted *Antony* with all that had happen'd in *Judea*, and with what Difficulty he had made his Eſcape from thence. *Antony* was touch'd with *Herod*'s Misfortunes; and conſidering the Uncertainty of worldly Affairs, which from the happieſt Condition are often reduced to the moſt miſerable; and regarding the former Friendſhip with his Father, and the Uſefulneſs of *Herod*'s active Spirit, (at the ſame Time not forgetting the many Preſents he had made him to procure his Favour) not only vigorouſly proſecuted his Cauſe, but ingag'd *Octavius Cæſar* in his Intereſt; who, partly for his Father *Antipater*'s Sake, and partly to oblige *Antony*, who he knew was fond of *Herod*, reſolv'd to forward his Affairs all he could.

These calling a Senate spoke largely in behalf of *Herod*, setting out his Services to the *Roman* Commonwealth in the most ingaging Circumstances; insomuch that the Senate declared *Herod* King, and *Antigonus* an Enemy to the People of *Rome*, for having accepted the Government of *Judea* from the *Parthians*.

Whilst Things went on thus successfully on *Herod*'s Side at *Rome*, his Family, who were block'd up in the Castle of *Massada* under the Care of *Joseph*, *Herod*'s Brother, were hardly press'd by *Antigonus*; for being in great Want of Water, they were just upon the Point of surrendring, *Joseph* intending with about two hundred of his neareſt Relations and Friends to escape to *Malchus* King of *Arabia*, who had repented of his late Neglect and Unkindness to *Herod*. But Providence prevented that Design; for a great Shower of Rain falling by Night, all their Cisterns were fill'd with Water, and they had no Occasion for Flight. The Besieg'd upon this took Courage; and the Place being naturally strong, and well fortified by Art, they took their Opportunity of falling on *Antigonus*'s Soldiers, sometimes by open Sallies, other Times by Surprize, that they cut off many of them.

In the mean time *Ventidius*, *Antony*'s Lieutenant, being by Order of the Senate sent to drive the *Parthians* out of *Syria*, having done that, enter'd *Judea*, under Pretence of succouring *Joseph*; but his real Design was to extort Money from *Antigonus*; after which he left *Judea*.

Herod returning from *Italy* to *Ptolemais*, soon got together a considerable Army, consisting of Foreigners, as well as *Jews*; and to let *Herod* see that *Antony* was in earnest, *Gellius* was sent with Orders to *Ventidius* and *Silo*, who commanded a Party in *Judea*, to assist *Herod* in the Recovery of his Kingdom. As for *Ventidius*, though he was sent to drive the *Parthians* out of *Syria*, and to reduce the Country to their Obedience to *Rome*, he afterwards imploy'd his Forces in plundering; and *Judea* being *Silo*'s Province, by frequent Bribes he inclin'd to favour *Antigonus*. But neither of them daring to disobey these Orders of *Antony*, they join'd *Herod*; by which Means *Herod* once

once more saw himself in a Condition of taking a plenary Revenge on all his Enemies. Most of the *Galileans* join'd him in his March: And *Joppa* lying between him and *Massada*, where his Relations were shut up, he thought it expedient to take in that Place, lest the Enemy should from thence attack him. He soon made himself Master of it, set his Friends at Liberty that were in *Massada*, and taking the Castle of *Ressa* marched directly to *Jerusalem*; where he incamp'd on the West Side of the City. *Antigonus* had provided the Place with all warlike Munition, and a good Garrison, which with Darts and Stones from the Walls, and flying Parties, frequently making Excursions, very much infested *Herod*'s Army. *Herod*, hoping to make easy Work of it, sent a Herald about the Walls to proclaim Indemnity to all that would submit. *Antigonus*, from the Wall directing his Speech to *Silo* and the *Romans*, argued the Injustice they did him in transferring the Crown from him, who was of Royal Descent, to a Plebeian and Half-*Jew*, as *Herod* was; adding, that if they were so offended with him for receiving the Kingdom from the *Parthians*, that they would remove him; yet there were many of the Royal Race left who had no way offended the *Romans*. After these Reproaches on both Sides, they came to Acts of Hostility, and *Antigonus*'s Men behaved themselves so bravely, that they soon drove the Enemy from the Walls.

Silo having been corrupted by *Antigonus*, did underhand do him all the Service he could; particularly in imploying some of his own Creatures, in whom he could confide, to demand more commodious Quarters, and better Pay, and complain that they wanted Forage and Provisions, which *Antigonus* had destroy'd in all the Country thereabout. This nettled *Herod*, who, fearing that the *Romans* would desert him, told *Silo*, he ought to consider, that he was not only sent by *Cæsar* and *Antony*, but by the whole Senate; and to remove any Cause of Complaint among the Soldiers, he would take immediate Care, that they should be plentifully supplied with all things necessary. *Antigonus* had notice of all that pass'd, and with

flying Parties and Ambuſcades often intercepted and cut off the Convoys that were deſign'd for *Herod*'s Army and the *Romans*: But *Herod*, who was as active and diligent as his Enemy, very often came up with them, and purſu'd his Advantages ſo cloſely, that at laſt with much Difficulty he recover'd all *Galilee* from *Antigonus*. After this he clear'd the Country of Thieves, who in great Bodies plunder'd the Towns and People.

All this while the Siege of *Jeruſalem* went on but ſlowly; and that which retarded it the more was, *Ventidius* had ſent for *Silo* to come to aſſiſt him to drive the *Parthians* out of *Syria*. But after *Ventidius* in a pitch'd Battle had fought and routed the *Parthians*, and kill'd their General *Pacorus*, he ſent *Machera* with auxiliary Troops to *Herod*; who proved more an Enemy than a Friend, taking all Advantages againſt the *Jews*, whether Friends or Foes. *Herod* ſo deeply reſented this, that he threaten'd to complain to *Antony*; but *Machera* appeas'd him, and they were reconcil'd. However, *Herod* ſeeing his Affairs move very ſlowly, and the *Roman* Generals very cool in his Intereſt, reſolv'd to repair to *Antony*, leaving his Brother *Joſeph* to obſerve *Antigonus*. Taking a good Party with him, he by ſwift Marches came to *Antioch*, where he met with a Reinforcement; with which he clear'd the Country, as he went, of a raſcally barbarous People, who were very troubleſome to Paſſengers. *Antony* was at that Time beſieging the City *Samoſata* upon the River *Euphrates*; but hearing that *Herod* was coming with a Reinforcement, and that he had deſtroy'd the barbarous People in his March, he drew out the Army to receive him. Upon his Approach *Antony* went out to meet him, ſaluted and imbraced him, he ſhew'd him all the Marks of Friendſhip and Eſteem. *Antony* having ended the War in thoſe Parts, conſtituted *Soſius* Governor of the Province, leaving the Army with him; and commending *Herod* and his Affairs to him, he went for *Egypt*. *Soſius* ſent *Herod* back to *Judea* with two Legions, and himſelf follow'd with the reſt of his Army.

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In the mean Time *Joseph*, in the Absence of his Brother, forgetting his Instructions, with a Detachment march'd towards *Jericho* to gather Forage; but the Party he had with him consisting of raw unexperienced Fellows, were easily circumvented by *Antigonus*'s veteran Troops, who were well acquainted with all the Avenues and Passes of the Country, and easily defeated *Joseph* and his Men. *Antigonus* hearing of this Defeat, order'd *Joseph*'s Head to be cut off, setting the Price of fifty Talents for the Redemption of it. Upon this the *Galileans* revolt, and *Herod*'s Friends come by the worst every where in *Galilee*. Whilst he was in *Daphne*, his Brother's Defeat and Death were told him, of which he had some Hints in a Dream a little before: Whereupon he hasten'd to Mount *Libanon*, where taking eight hundred of the Natives of the Place, and one *Roman* Legion, he came to *Ptolemais*; from whence marching at Night he pass'd thro' *Galilee*, subduing all that came in his Way, and forcing the rest into the strong Holds; who upon *Antony*'s Approach take the Opportunity of the Night, and make their Escape thence.

Whilst *Herod* was at *Jericho*, a Party of six thousand of the Enemy came resolutely down the Hills, and put the *Romans* into a great Consternation, beating back the Van-Guard, and pursuing them home to their Camp; where they so warmly ingag'd them, that *Herod* himself was wounded in the Side. This Success flush'd *Antigonus*; who, being impatient of disputing it in little Parties, sent an Officer of his named *Pappus* to *Samaria* for Men, that he might face the Enemy in the Field. But *Herod* meeting *Pappus*, routed and pursued him to *Jericho*, where the Action renew'd; for the Town being full of Men, they made an obstinate Defence, so that this seem'd the most bloody Part of the War, dead Bodies lying in Heaps on the Ground. In the Heat of this Action a most violent Storm fell, which prevented *Herod*'s Party gaining a compleat Victory; otherwise, had they march'd to *Jerusalem*, they had at once put an End to the War: For *Antigonus*'s chief Force being broke at the Action

of

of *Jericho*, he himself began to despair of further Safety in the City, and had Thoughts of quitting it.

By this Time *Herod* had spent above two Years in the Recovery of *Judea* since he was declared King of it at *Rome*. Considering therefore, that as long at *Jerusalem* held out, his Possession of other Places would be very precarious, (for *Antigonus*'s Party either by Surprize, or superior Force, often dispossessed him) he resolved to bend his whole Force against the Capital, and by reducing that put an End to the War. In order to which, and in Imitation of *Pompey*, he came and incamped before the Temple, which he encompassed with a triple Trench. His own Army consisted of about thirty thousand; to which *Sosius* brought eleven Legions of Foot, and six thousand Horse, besides the auxiliary Troops of *Syria*. *Antigonus* had a strong and numerous Garrison, and was resolv'd to hold out to Extremity. *Herod*, considering that the Siege would be long and doubtful, unless he could cut off their Provisions, which they found Means to convey into the City by Stealth, so disposed his Troops, that he shut up all Avenues to it. Then having prepared his Engines for Battery, he weaken'd the Walls in many Places. The Besieg'd made a vigorous Defence, and by frequent Excursions burnt the Engines, and ruin'd the Works; where-ever *Herod* had made a Mine, the *Jews* in the City countermined, which occasion'd many subterranean Ingagements. The *Jews* were at last very much streighten'd for Provisions; but, animated by Despair, they resolved to give the Enemy as much Trouble as they could. At last being no longer able to resist, *Herod* enter'd the City, the *Jews* obstinately retiring into the Inner Temple; but were pursued thither. And now all Things are in the utmost Confusion, Death and Slaughter raging every where, without Distinction of Age or Sex. The *Romans*, exasperated at the obstinate Defence of the Place, spare none within their Reach; and *Herod*'s Party resolving to extirpate the Faction, put them all to the Sword where-ever they found them. *Antigonus* seeing all lost, thought it best to submit, but not to *Herod*; for

for ſeeing from a Tower where *Soſius* the *Roman* General was, he deſcends, and threw himſelf at his Feet. *Soſius* ungenerouſly inſults over the wretched *Antigonus*, calling him Woman, and puts him under a ſtrong Guard.

Herod being intirely poſſeſſed of the Place, his next Care was to preſerve it from Plunder. But he found it a difficult Matter to reſtrain his Men, eſpecially the Mercenaries, who were for ſeizing all they laid Hands on. But at laſt, partly by Intreaty and Threats, and partly by Force, he quieted them, and the City and Temple eſcaped plundering. Then *Soſius* having rewarded his Officers and Soldiers, left *Jeruſalem* to *Herod*, and took *Antigonus* bound along with him to *Antony*. But *Herod* fearing that if *Antigonus* ſhould be ſuffer'd to live, and be carried to *Rome* to *Antony*, he might probably before the Senate be permitted to diſpute his Right with him; and *Herod* further ſuggeſted to himſelf, that *Antigonus* was of the Blood Royal of *Judea*, but himſelf of mean Extraction; and therefore, tho' the Senate had declared him an Enemy to the People of *Rome*, yet they might poſſibly transfer the Right of the Crown to his Children, who were innocent. Theſe Thoughts gave *Herod* much Perplexity: But, to put the Matter out of Diſpute, he made uſe of his old Argument, Bribery; and ſending a noble Preſent to *Antony*, then at *Antioch*, he perſwaded him of the Neceſſity of taking off *Antigonus*. *Antony* had a great Mind to preſerve *Antigonus* to grace his Triumph; but being convinced by *Herod*'s Gold more than any other Reaſon, that ſo long as *Antigonus* lived, the *Jews* would never quietly acknowledge *Herod* for their King, he ordered his Head to be ſtruck off. This was an ungenerous Act of *Antony*, and without Precedent; for he was the firſt *Roman* General that ſubjected a conquered Prince to ſo vile a Puniſhment. Thus ended the Reign of the famous and illuſtrious Houſe of the *Aſmoneans*, who had held the Government of *Judea* a hundred and twenty ſix Years, and which might have continued longer in their Family, but for their inteſtine Diſſenſions.

All

All this while *Hircanus* the High-Priest remain'd a Captive with the *Parthians*, whose King *Phraates*, in Consideration of his Birth and Character, treated him with great Courtesy; and discharging him from his Irons, permitted him to reside at *Babylon*, where a great Number of *Jews* dwelt, who paid him not only the Reverence due to him as High-Priest, but the Honour due to a King. *Hircanus* had been happy if he had contented himself with his present Condition, and to which the *Jews* endeavoured to incline him, assuring him they would always acknowledge him for their High-Priest and King. But *Hircanus* hearing that *Herod* was establish'd in the Kingdom of *Judea* by the *Romans*, and desirous of returning to his native Country, began to entertain great Hopes of *Herod*'s Friendship, whose Interest he had formerly favour'd, and saved his Life. The *Jews*, to obviate these Hopes, urged his Incapacity of the Pontifical Dignity by Reason of the Loss of his Ears, which *Antigonus* had cut off; and as for his Expectation of a Recompence for former Benefits heap'd on *Herod*, they advised him to consider that Kings were apt to forget Favours conferred on them in a private State, and that their Affection was as mutable as their Fortune.

Hircanus could not more studiously push his Return than *Herod* desir'd it, who wanted to have him in his Power. For *Herod*'s Jealousy continually suggested Apprehensions of Danger to him, and particularly from the *Asmonean* Family, the Chief of which now was the captive Pontiff *Hircanus*. He therefore sent a splendid Ambassy with rich Presents to *Phraates*, King of *Parthia*, desiring him, and the *Jews* that liv'd in his Dominions, not to deny him the Satisfaction of paying his Gratitude to *Hircanus*, his Benefactor and Preserver. Upon these Solicitations *Phraates* dismiss'd *Hircanus*; and *Herod*, the better to colour his Treachery, received him with all outward Formality and Respect, giving him the Preference in all publick Assemblies, and calling him Father. *Hircanus*, according to the Law, being incapable of continuing in the Office of High-Priest, by reason of the Mutilation

tilation of his Body, *Herod* began to caſt about with himſelf how to avoid all Occaſion of Sedition in the Choice of a Succeſſor to *Hircanus*, which he concluded he could not do if he ſhould confer that Honour upon any one of an illuſtrious Family, and therefore he beſtow'd it on *Hananel*, a *Jewiſh* Prieſt, whom he brought from *Babylon*. This gave great *Offence* to *Alexandra*, *Hircanus*'s Daughter, and Mother to *Ariſtobulus* and *Mariamne*, *Herod*'s Wife, who ſtomaching the Contempt put upon her Family by laying aſide her Son, and obtruding a Foreigner into the Pontificate, ſhe wrote to *Cleopatra*, Queen of *Egypt*, to incline *Antony* to beſtow that Honour upon her *Son*. *Herod* ſoon got Notice of theſe Tranſactions, and calling a Council, charged *Alexandra* with ſtirring up Sedition, and attempting an Alteration in the Government: But ſhe eaſily cleared her ſelf, declaring the Truth, and that ſhe had no other Deſign in writing to *Cleopatra* but to preſerve the Honour of the Prieſthood in her Family, which was their Right. Upon this they were reconciled, and *Herod* depoſing *Hananel*, created *Ariſtobulus*, *Alexandra*'s Son, and Brother to his Wife, High-Prieſt. This Reconciliation did not laſt long; for *Herod*'s Jealouſy made him have a watchful Eye over his Mother-in-law, of whom at laſt he grew ſo ſuſpicious, that he confined her to the Court, and forbid her concerning her ſelf in any Part of the Adminiſtration. This exaſperated *Alexandra*, who was a Woman of a haughty Spirit, and could not with any Temper bear the Loſs of her Liberty; therefore ſhe again ſent to *Cleopatra*, deploring her preſent Condition, and deſiring Relief. *Cleopatra* orders her to repair to *Egypt* with her Son, and aſſures her of Protection. This Advice pleaſed *Alexandra*, and ſhe prepared immediately for their Departure, concealing her Deſign from *Herod*. In order to their Eſcape, ſhe had privately prepared two Biers, in which their Servants were to carry them to the Sea-ſide, where a Veſſel lay ready to convey them to *Egypt*. But this Stratagem miſcarried by the Treachery of a Servant, who communicated it to one *Sabbion*, who had formerly been ſuſpect-

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ed of having a Hand in the poiſoning of *Antipater*, *Herod*'s Father. *Sabbion* hoped, by diſcovering this to *Herod*, to make his Peace with him. *Herod* ſuffer'd them to paſs a little Way, and then ſeized and brought them back. But fearing *Cleopatra*'s Power, who had eſpouſed their Intereſt, he was forced to ſuſpend his Reſentment, and ſeeming to pardon them, he carried himſelf with a great deal of Kindneſs; but at the ſame Time meditated a Revenge, eſpecially on *Ariſtobulus*, whom he was reſolved to remove, but at preſent wanted an Opportunity, which ſoon after offer'd.

At the Feaſt of Tabernacles *Ariſtobulus* was to officiate as High-Prieſt: He was a very beautiful Perſon, tall and well ſhaped, and in the eighteenth Year of his Age. Being dreſſed in the Pontifical Robes, he with great Majeſty and State aſcended to the Altar, where he perform'd the ſacred Rites with a charming Grace and becoming Reverence, which ſo attracted the Eyes of the whole Aſſembly, that it brought to their Minds the noble Acts of his Royal Grandfather *Ariſtobulus*, whoſe Family they thought deſerved a better Condition than at preſent they injoy'd. Theſe and ſuch like Speeches they murmur'd ſo loud, that *Herod* heard them: All which did but haſten the Royal Youth's Fate, tho' for the preſent *Herod* ſuppreſſed his Malice. Soon after the Feaſt of Tabernacles *Herod* perpetrated his wicked Deſign on *Ariſtobulus*, cauſing him to be drown'd as he was bathing; and upon his Death reſtored *Hananel* to the High-Prieſthood.

Alexandra hearing of the untimely Fate of her Son, is inconſolable, and hardly detain'd from laying Hands on her ſelf. She ſuſpects the Cauſe of his Death, but durſt not mention it, wanting Means to revenge it. *Herod*, to wipe off all Suſpicion from himſelf, viſits *Alexandra*, and profeſſes his Innocence; and to incline her to think him ſincere, he put on ſuch a counterfeit Sorrow, that any one elſe would have believed him, but the injured *Alexandra*, whoſe Reſentment check'd her Belief, and would not ſuffer her to be impoſed upon by his hypocritical Tears.

Alexan-

Alexandra's Grief finding no Abatement, ſhe at laſt projects a Way to do her ſelf Juſtice on the Author of her Son's Murder. She acquaints *Cleopatra* with *Herod*'s Treachery, and the untimely Death of her Son, aggravating her Loſs in the moſt heightening Circumſtances. *Cleopatra* makes the Caſe her own, and reſolves to have her righted, continually ſolliciting *Antony* to revenge the Death of *Ariſtobulus*, urging how unjuſt it was in *Herod*, after he had uſurped the Kingdom, thus inhumanly to perſecute that unhappy Family. *Antony*, at the Importunity of *Cleopatra*, comes to *Laodicea*, and ſends for *Herod* to clear himſelf of this Accuſation concerning the Death of *Ariſtobulus*. *Herod* not daring to truſt to the Merits of his Cauſe, and dreading *Cleopatra*, who made it her Buſineſs to incenſe *Antony* againſt him, was in great Perplexity what to do: But the Neceſſity of the Thing ſoon dictated to him, and it was to no Purpoſe to diſpute the *Roman* General's Will. Therefore conſtituting his Uncle *Joſeph* Governor of the Kingdom in his Abſence, he charged him, if Things ſhould go amiſs with him before *Antony*, to diſpatch his Wife *Mariamne*, which he pretended he did out of Exceſs of Love to her, not being able to bear the Thought of another's injoying her after his Death.

Herod fearing the worſt, knew Gold, if any thing, muſt ſecure his Head; and therefore taking a great Sum with him, he confidently went to *Antony*, who received his Preſents, and him for their Sake. Inſomuch, that inſtead of hearing and inquiring into the Caſe, he defended *Herod*, and told *Cleopatra*, That it was below a King to give Account of his Actions to any, which if he did, he deſerved no longer to be King. *Cleopatra*'s Hatred (as it proved afterwards) to *Herod*, did not proceed ſo much from the Abhorrence of his cruel Actions, as the Deſire ſhe had of getting him condemn'd, that ſhe might have his Kingdom, of which *Antony* was apprized; therefore before he ſet forward on his Expedition againſt the *Parthians*, he gave *Cælo-Syria* to *Cleopatra* in Lieu of her Expectance from *Judea*. *Herod* having made his Peace,

and

and ſecured his Intereſt in *Antony*, takes his Leave, and returns home; where he no ſooner arrives, but he is accoſted by his Siſter *Salome* with an Accuſation of indecent Converſation between his Uncle *Joſeph* and his Wife *Mariamne*. This was grounded on a Pique *Salome* had contracted againſt the Queen, who valuing her ſelf on her high Birth, deſpiſed the obſcure Extraction of *Herod*'s Family. The Queen clear'd her ſelf of theſe malign Aſperſions; and *Herod* not only accepted her Reaſons, but aſked Pardon for entertaining ill Thoughts of her Virtue. However, not knowing how viciouſly inclined his Uncle *Joſeph* might be, he diſpatched him, and ſhut up his Mother-in-law in cloſe Confinement.

After this he found out *Cleopatra*'s ſordid Temper, which he appeaſed with many and rich Preſents. And now having quieted his Enemies at home, and ſecur'd his Intereſt abroad, he made War with good Succeſs againſt the *Arabians*, whom he brought to Terms, and made them court his Friendſhip. Then returning home, he is received with great Eſteem and Reſpect by his People for his Courage and Conduct. But juſt as this Sun-ſhine of Proſperity broke out upon him, a Diſaſter happened which had like to have ruined all his Hopes; for *Antony* being worſted at the Battle of *Actium* by *Auguſtus Cæſar*, he had Cauſe to fear leſt *Auguſtus* ſhould take away his Kingdom for having been ſo firm a Friend to *Antony*. This Misfortune rouz'd his Jealouſy, and where-ever he look'd he thought he ſpied an Enemy; but when he conſider'd *Hircanus* was living, and that he was the only one of the Blood Royal, he reſolv'd to put an End to his Life, and his own Fears. To effect which, an Occaſion ſoon preſented: *Alexandra*, *Hircanus*'s Daughter, ſeeing her Father ſupinely careleſs and unconcern'd at the Miſeries of his Family, earneſtly preſs'd him not ſo tamely to ſuffer *Herod* to be the Scourge and Ruin of them, but to demand Aid of *Malchus*, King of *Arabia*, who would not fail to aſſiſt him; adding, that if *Cæſar* ſhould call *Herod* to Account for his former Friendſhip to *Antony*, which might reaſonably be expected, the Crown would

no

no Doubt return to him. *Hircanus* at first refused to meddle in so dangerous an Affair; but his Daughter's Ambition and Importunity at last prevailed, and he wrote Letters to *Malchus*, which he sent by (c) *Dositheus*, whom he thought he had made secure in his Interest: But the treacherous Wretch betrayed him to *Herod*: Who to make the Thing more plain and evident against *Hircanus*, injoined *Dositheus* Silence, bid him take the Letter, and carry it to *Malchus*, the King of *Arabia*, who would not fail to give him an Answer, which when he had got, he ordered him to bring it to him. *Dositheus* dispatches away to *Malchus*, and having delivered *Hircanus*'s Letter, he soon received an Answer, which he immediately brought back to *Herod*, who sending for *Hircanus* taxes him with holding Correspondence with the King of *Arabia*, which he denying, *Herod* produced *Malchus*'s Letter. *Hircanus* being thus convicted had nothing to say for himself; upon which *Herod* caused him to be put to Death, being in the eighty first Year of his Age.

Hircanus thus disposed of, *Herod* prepared to wait on *Cæsar*, expecting no kind Treatment, because of his former Friendship to *Antony*: However, suspecting his Mother-in-Law *Alexandra* might in his Absence occasion some Tumult or intestine Disturbance, he committed the Government to the Care of his Brother *Pherora*, whom he order'd to convey his Mother, Sister, and other Relations, to the Castle of *Massada*. But considering that by reason of the old Grudge between the Queen and his Relations, he disposed of her and her Mother *Alexandra* in the Castle of *Alexandrion*, the Charge of which he committed to *Joseph* and *Soheinus*, two faithful Confidents of his. But he gave them Commission, as he had done before to his Uncle *Joseph*, that if they should hear Things went amiss with him at *Cæsar*'s Court, they should destroy

(c) *Dositheus*: This *Dositheus* had little Reason, if any, to betray *Hircanus* to *Herod*; for *Herod* was a declared Enemy of *Dositheus*, who was a near Kinsman of *Joseph*, whom *Herod* caused to be murder'd; and a little before his Brethren were slain at *Tyre* by *Antony*.

destroy both his Wife and her Mother, and preserve the Kingdom for his Sons and his Brother *Pherora*.

Herod having thus disposed his Family and other Affairs, went to *Rhodes* to meet *Cæsar*: Where being come into his Presence without his Diadem on, but otherwise dressed in his usual Robes, he owned his Friendship for *Antony*; that he had assisted him often with Money and Provisions, and was always ready to sacrifice his Life and Fortune for him, to whom he ow'd both; but now the Face of Affairs being changed, he told him he would be as faithful to him as he had been to *Antony*. This *Herod* deliver'd with such Intrepidity, and so becoming an Air, that *Cæsar*, mightily pleas'd with the Magnanimity and Spirit of the Man, caused him to put on his Diadem again, confirmed him in his Kingdom of *Judea*, and received him into his Friendship, assuring him that he should have the same Esteem for him that *Antony* had.

Herod coming off thus beyond all Hope or Expectation, joyfully attended *Cæsar* into *Egypt*, by the Way making him and his Officers many considerable Presents: After which he returned to *Judea* loaded with Honour and Power, to the great Wonder and Surprize of the People, who expected from this Interview a different Turn of Affairs in his Fortune. As *Cæsar* returned from *Egypt*, *Herod* received him at *Ptolemais*, where he entertained him with Royal Magnificence, hospitably treating his Army, and furnishing them with all Necessaries in great Plenty. This generous and munificent Temper of *Herod*'s pleased *Augustus*'s covetous Humour, who was as ready to receive, as the other was to offer. Upon *Cæsar*'s Departure *Herod* made him a Present of eight hundred Talents, and was so liberal to all, that he seemed profuse, beyond the Wealth and Revenues of his Kingdom.

At his Return to *Judea* he found a great Disorder in his Family, especially in his Wife and her Mother, who were so incensed at their Confinement, and the Charge he left with their Keepers to put them to Death, if Things went amiss with him upon his meeting *Cæsar*, that they reproached him to his Face, especially *Mariamne*, who not

only

only upbraided him with his cruel Design on her Life, in case of his Death, but when he with Pleasure related to her the Success of his Interview with *Cæsar*, and the Honour done him, it was plain Matter of Grief to her. This Aversion tortur'd *Herod:* Honour dictated Revenge to punish this Woman's Pride, but then Love interceded. His own Mother and Sister seeing him in this Perplexity, thought it the only Opportunity to improve his Aversion to her, and therefore they load her with all the Calumny that Malice could invent. *Herod* gladly heard, but unwillingly believed them. Jealousy and Love thus agitating his disturbed Mind, his Hatred at last prevail'd, and he had determin'd something fatal against *Mariamne*, if an Accident had not interposed and prevented his furious Purpose: For hearing of the Death of *Antony* and *Cleopatra*, and that *Cæsar* was possess'd of all *Egypt*, he was obliged once more to attend him. Therefore committing his Family again to *Sohemus*, to ingage him the more to his Interest, he first thanked him for his former Care and Service, and then invested him with the Government of part of *Judea* in his Absence. *Herod* was received more honourably by *Cæsar* than before, who conferred on him many additional Favours: For he gave him *Cleopatra*'s Guard, which consisted of four hundred *Gauls*, and the Government of that Part of the Country which she had possess'd. He likewise added to his Kingdom, on the Continent, *Gadara*, *Hippo*, and *Samaria*; and on the Coast, *Gaza*, *Anthedon*, *Joppe*, and the Tower of *Straton*. Then waiting on *Cæsar* to *Antioch* he returned to his own Country, where he found Fortune as adverse at Home, as it had been propitious to him abroad. *Herod* loved his Wife *Mariamne* even to Madness, which she returned with extreme Hatred and Disdain. This Aversion of hers was heighten'd by many unhappy Circumstances; and it look'd like a Curse on *Herod* to dote on the Woman that hated him. She look'd on him as the fatal Scourge and Persecutor of her Family, whose Right he had usurped, and tyrannically put several of

them to Death. And when he would expoſtulate with her the Ingratitude and Coldneſs with which ſhe return'd his Affection, ſhe would reproach him with her Father's and Brother's Murder. But that which aggravated this unhappy Difference was *Mariamne*'s contemptuous Treatment of *Herod*'s Relations with the Meanneſs of their Birth.

Herod having waſted a Year after his Return from *Cæſar* in this Uneaſineſs, and finding his Wife implacable, reſolved to chaſtiſe her, though at the Loſs of his Quiet: For ſuſpecting an unjuſtifiable Intimacy between his Friend *Sohemus* and his Wife, he cauſed him to be diſpatched out of the World. But not being able to make out any clear Proof againſt his Wife, his Siſter *Salome* furniſhed him with an Accuſation to take her off, by bribing *Herod*'s Cup-Bearer to tell him that the Queen had corrupted him to poiſon him. Upon this *Herod*, calling a Council of Friends only, he accuſed her of a Deſign to take him off; and being now grown reſolute in his Revenge, he gave Vent to his Paſſion, and reproached her in the vileſt Manner, and very unbecoming the Reverence due to that Aſſembly. The Council not daring to oppoſe *Herod*'s impetuous Humour, join with him in the Condemnation of his innocent Wife. However, his dying Affection ſo far revived, that he conſented with the Council not to put her to Death, but confine her to cloſe Impriſonment. *Salome*, who well knew her Brother's Temper, and fearing that ſo long as *Mariamne* lived he might relapſe into his former Fondneſs, urged the Neceſſity of the Queen's ſpeedy Execution; for if it ſhould be known that ſhe was confined, the People would attempt her Inlargement. Upon this *Herod*, who was jealous of his Power, changed his Mind, and commanded her to be put to Death immediately. *Mariamne* received her Doom with her uſual Magnanimity, not betraying the leaſt Fear in any Geſture or Look, but with an Intrepidity and Reſolution uncommon to her Sex, greatly ſubmitted to the fatal Stroke. Thus periſhed the moſt beautiful and innocent *Mariamne*,

who

who fell a Sacrifice to her Huſband's Jealouſy, and the implacable Malice of his Relations. A Woman of ſtrict Virtue, and who, but for her haughty Spirit, might have ſpent her Days in great Tranquility.

Herod ſoon repented of his Raſhneſs in executing his Reſentment ſo fatally; for though he had irrecoverably ſhaken her off from his Imbraces, yet her beautiful Image ſtill poſſeſſes his Soul, and ſhe is always preſent in his Thoughts: He often calls on her Name, and moſt immoderately deplores her Death: The Purſuit of Glory is no longer his Delight; but ſupinely neglecting Government, he indulges himſelf in his Sorrows, and becomes inconſolable. In vain his Friends attempt to comfort him, he has no Senſe of Pleaſure in the Variety of Entertainments which they prepare to divert him, and all Delicacies are to him inſipid. A Peſtilence happening at this Time it affected the People of all Degrees, which they interpreted as a Judgment from God for the unjuſt Death of the Queen. And now *Herod* having afflicted himſelf with the moſt pungent Grief for his murder'd Wife, retires into the Country, where in a few Days he contracted a dangerous Diſtemper: For he was ſeized with a violent Inflammation and Pain in his Neck, which baffled the Art of his Phyſicians, who could give him no Relief. In this Condition he languiſhed for ſome Time at *Samaria* and *Sebaſte*; during which Time *Alexandra*, *Mariamne*'s Mother, attempted to poſſeſs her ſelf of all the Fortreſſes of *Jeruſalem:* Which when *Herod* heard, he commanded her to be put to Death.

After his Recovery he built the City of *Cæſarea* in Honour of *Auguſtus Cæſar*, and rebuilt the Temple of *Jeruſalem*, making it a moſt magnificent Structure. The reſt of his Life he ſpent in Acts of Cruelty, putting to Death *Coſtobarus*, Huſband to his own Siſter *Salome*, who was accuſed of Treaſon. Nor was he leſs ſparing of his own Iſſue, for he cauſed his two Sons *Alexander* and *Ariſtobulus*, whom he had by *Mariamne*, to be ſtrangled. Not long before his own Death he

murdered his Son *Antipater*. By his Will he left *Archelaus*, whom he had by *Maltace*, a *Samaritan*, Heir to his Dominions; and lived long enough after the Birth of our Saviour, to put to Death the Infants that had been born in *Bethlehem* within the Space of two Years, upon the News brought him by the Wisemen, That an Infant was born, who should be King.

BRITISH 17NO71 MUSEUM

The End of the History of the OLD TESTAMENT.

THE

THE INDEX.

A

ABel, *a Town's Name* Page 67
Abelbethmaacha 141
Abiam 92
Abiathar 23, 58
Abigail 27
——— *Married to* David 28
Abijah 91
Abinadab 34
Abiſhag 73
Abiſhai 29, 37, 47, 59, 66
Abner, Saul's *General* 13
——— *Proclaims* Iſhboſheth *King* 37
——— *Is ſtabb'd by* Joab 39
Abſalom, David's *third Son* 52
——— *Betrays and murders* Amnon 54
——— *Is reconcil'd to his Father* 55
——— *Rebels againſt his Father* 57
——— *Is routed and ſlain* 62
Achiſh 21, 30
Achitophel 58
Adonijah *rebels* 73
——— *Submits to* Solomon 75
——— *Begs* Abiſhag, *and is put to Death for it* 78
Adoram 67, 87

The INDEX.

Adrammelech Page 152
Adriel 16
Adullam 21
Ahab, *a wicked Prince* 97
—— *Invaded by* Benhadad 102
—— *Routs him* 103
—— *Defeats him a ſecond Time, but makes a wrong Uſe of his Victory* 104
—— *Seizes* Naboth's *Vineyard* 105
—— *Is kill'd* 107
—— *His Family cut off* 128
Ahaſuerus 202, &c.
Ahaz 142
Ahaziah 109
—— *Another of that Name ſlain by* Jehu 126
Ahijah 86
—— *Pronounces Sentence againſt* Jeroboam *and his Family* 91, 92
Ahikam 168
Ahimelech *receives and entertains* David 20
—— *Is ſlain by* Saul's *Order* 22
Ahimaaz 61
Ahinoam 29
Ahio 42
Alcimus *made High Prieſt* 259
Alexander *the Great enters* Jeruſalem 238
Another Alexander 264
Alexander Jannæus 278
Alexandra 279
—— *Is put to Death by* Herod 309
Alexandrion, *a Tower* 280
Altar ſplit 96
Amalek 7
Amalekites ibid.
—— *Their Kings ſlain by* Samuel 8
—— *An* Amalekite *brings* David *the News of* Saul's *Death* 34
Amaſa, Abſalom's *General* 62
—— *Is reconciled to* David 64

The INDEX.

Amaſa *is murder'd by* Joab Page 67
Amaziah 133
Ammiel 48
Ammonites *defeated by* Saul 2
Amnon, David's *eldeſt Son* 52
Amon 161
Anammelech 152
Andronicus 241
Antigonus 225
——*Another of that Name* 290, &c.
——*Is beheaded* 299
Antiochus *the Great* 239
Antiochus Epiphanes, *the great Perſecuter of the* Jews 240, &c.
——*His Cruelty to the* Maccabees 243, &c.
Antipater 281
——*Is poiſon'd* 288
Apamia 273
Apelles 252
Aphek 31
Apollonius 241
Apollonius Darus 266
Arapha 70
Araunah 72
Archilaus, Herod's *Son and Succeſſor* 310
Aretas *King of* Arabia 241, 287
Ariſtobulus 275
——*Another of that Name* 302
Ark brought to Jeruſalem 43
——*Placed in the Temple* 82
Armour-Bearer 5, 11
Arphaxad *ſubdued* 175
Aſa *the good King of* Juda 93
——*Falls from God* 94
——*His Sickneſs and Death* 101
Aſahel 37
Aſhima 151
Aſhteroth 34, 85
Aſkalon 35

The INDEX.

Aſmonean *Family, the End of them* Page 299
Athaliah, *Queen-Dowager of* Juda 129
Attalus 240
Avites 151
Ax floating 115
Azariah 93, 140, 148
Azekah 11
Azokim 277
Azoth 139
Azotus 267
Azrikam 144

B

BAAL Page 97, 98
——*His Prieſts ſlain by* Jehu 128
Baal-zebub 109
Baaſha 94
——*His Death* 95
Babylon, *by whom built* 193
Bacchides 260, 261, &c.
Bahurim 59
Baldneſs 232
Baruch, *Amanuenſis to* Jeremy 170
Barzapharnes 291
Barzillai 16, 61
Bathſheba 48
——*Is declared* David's *Wife* 50
Belſhazzar's *ſhort and luxurious Reign* 149, 195, &c.
Benaiah, *Captain of* David's *Guards* 67
Benhadad 94, 95
——*Taken and releas'd by* Ahab 103, 104
——*Beſieges* Samaria 119
——*Is beaten by King* Joas 133
Beſor 34
Bethel 3, 89
Bethlehem 9
Bethſan 271

Bethſura *beſieged and taken by* Judas Page 259
Bible, by whom tranſlated into Greek 238
Bones of Eliſha *revive a dead Man* 133
Breach of God's Commandment 4

C

CÆſar Auguſtus Page 304
Cæſarea, *built by* Herod 309
Calf, the Meaning of dividing it 179
Calves, golden 89
Canaan, *new peopled by the* Iſraelites 150
Capthor 35
Carchemiſh 164
Carmel 111
Caſiphia 213
Caſſius 285
Cave 25
Cendebeus 273
Chamos 85
Chariots of War [*In the Notes*] 3
Children devoured for mocking Eliſha 111
Chimham 184
Chuthath 151
Cleopatra 266
College in Jeruſalem 163
Coloquintida 115
Continuation of the Sacred Hiſtory to the Birth of Chriſt 235
Coſtobarus, *murdered by* Herod 309
Covenant made and ingroſs'd 228
Craſſus 285
Cuſhi 63
Cyrus 209

The INDEX.

D

DAgon's *Temple demoliſh'd* Page 267
Dammim 11
Daniel *and his three Friends*, Shadrach, Meſhach *and* Abednego 186
——*Tells and expounds the King's Dreams* 188, 191, 192
——*Expounds to* Belſhazzar *the Hand-writing on the Wall* 196
——*Is caſt into the Lions Den and eſcapes* 199
Daphne 291
Darius Hyſtaſpis 201
Darius *the* Mede 197
David, *anointed by* Samuel 10
——*Fights with and kills* Goliah 13
——*Is advanced by* Saul 14
——*His Life attempted by* Saul 15, 17
——*Is diſcovered by* Doeg 21
——*Spares* Saul 25
——*Is appeaſed by* Abigail 27
——*Marries her* 28
——*Flies to* Achiſh 30
——*Is ſuſpected* 31
——*His Wives and Children taken Priſoners* 33
——*His Lamentation for* Saul *and* Jonathan 35, 36
——*Is anointed King of* Judah 37
——*Mourns for* Abner 39
——*Defeats the* Philiſtines 42
——*Propoſes to build the Temple* 44
——*Takes Notice of* Mephiboſheth 46
——*His Ambaſſador abuſed at the* Ammonitiſh *Court* 47
——*Falls in Love with* Bathſheba 48
——*Contrives* Uriah's *Death* 50
——*Is forced to leave* Jeruſalem 60
——*Grieves for the Death of* Abſalom, *and is reproved for it* 62

David

David *leaves off going to War in Perſon* Page 70
——*Orders* Solomon *to be proclaim'd King* 74
——*Gives* Solomon *Direction for building the Temple* 75
——*His Charge to* Solomon 76
Dedication of the Temple 82
Delilah 224
Demetrius Philopater 260
Demetrius Euceres 278
Doeg *diſcovers* David *to* Saul 21
Dora 273, 276
Dorymenes 252
Doſitheus 305
Dothan 118
Dowry 16
Dura 189

E

EBedmelech Page 180
Ecbatan 148
Edom, *King of it, what* 112
Edomites 45
——*Revolt from* Judah 124
Egypt 7
Ekron 13, 109
Elah 11, 95, 141
Eleazer, *a Jewiſh Doctor and Martyr* 242
——*Another of that Name, Son of* Mattathias *the Prieſt* 251
——*Dies bravely* 259
Eleazer, *Treaſurer of the Temple* 285
Eleutherus, *a River* 268
Eliab, Jeſſe's *eldeſt Son* 9
Eliakim 166
Elias, *who* 234
Eliaſhib 299
Elijah *foretells the Famine* 97

The INDEX.

Elijah *recovers the Widow's dead Son* Page 98
——*Works a Miracle* 99
——*Puts* Baal's *Prieſts to Death* 100
——*Pronounces* Ahab's *Doom* 105
——*Part of it is reverſed* 106
——*Rebukes* Ahaziah's *Meſſenger* 109
——*Is tranſlated to Heaven* 110
——*Is ſaid to have left a Writing for* Jehoram 124
Eliſha, *appointed* Elijah's *Succeſſor* 101
——*Is own'd as ſuch* 111
——*Relieves the poor Widow with the Increaſe of Oil* 114
——*Recovers the* Shunamite *Child* 115
——*Cures* Naaman *the* Syrian 116
——*Diſcovers the* Syrian *Ambuſcade to the King of* Iſrael 118
——*Leads the* Syrians, *ſent to take him, into* Samaria ibid.
——*Aſſiſts the* Shunamite 122
——*Foretells* Benhadad's *Murder to his Murderer* 123
——*Is viſited by King* Joas 133
——*Dies* ibid.
Endor 31, 32
Engedi 24
Epheſus 290
Eſther, *her Story* 202, &c.
Ethbaal 97
Evilmerodoch 194
Eumenes 240
Euphrates 45, 168
Ezarhaddon 157
Ezekiah, *flay'd by* Herod 287
Ezekiel 173, 185
——*The laſt mention of him* [*In the Notes*] 186
Ezra *the Prieſt* 212, 227

The INDEX.

F

FAbius Page 290
Famine for three Years, the Cauſe of it 68
——— *Another* 122
Feaſt of the New Moon 18
Felix 289
Figs, applied to Hezekiah 158
Fire, paſſing thro' it, what it meant 142

G

GAbel Page 147
Gabinius 283
Gad *the Prophet ſent to reprove* David 71
Gadara 307
Galilee 141
Garizim 241
Gath *reduced* 45
Gaza 276
Geba 3
Gedaliah 182
Gehazi, Eliſha's *Servant* 114
——— *His Covetouſneſs puniſhed with Leproſy* 118
Gerar 93
Geſhem 223
Geſhur 55
Gibeah 3, 4
Gibeonites 68
Gilboa 35
Gibbethon 96
Gilead 141
Gilgal 3, 4, 9

Ginath Page 96
Gittite 58
Go in Peace, the Meaning of it 117
God repents he had made Saul *King* 7
——*His Juſtice and Love to his People* [*In the Notes*] ibid.
Goliah, *Deſcription of him* 11
——*His Sword dedicated to the Lord* [*In the Notes*] 20
Gorgias 253
Gourd, what it was [*In the Notes*] 138

H

HAbor Page 146
Hachilah 29
Hadad 86
Hadadezer 45, 48
Haggai *the Prophet* 209
Halah 146
Haman 203, &c.
Hanani 95, 226
Hananiah 173, 226
Hand, the Ceremony of it in giving Security 216
Hanun 46
Hazael 123, 131
Hazor 57
Hebron ibid.
Helam 48
Heliodorus, *his Attempt to rob the Temple* 240
Herod 287, &c.
——*Takes* Jeruſalem 298
——*His Management with* M. Antony *and* Cæſar 305, 306, &c.
——*Strangles his two Sons by* Mariamne 309
Hezekiah 152

High

High Places Page 130
Hilkiah 162
Hinnon 142
Hippo 307
Hiram, *King of* Tyre, *compliments* David 41
——— *Compliments* Solomon 80
Hircanus 273, 280
——— *Made incapable of Prieſthood* 300
——— *Is murder'd* 305
Hittite 49
Honey 6
Hophra, *King of* Egypt 179
Hoſhea 141
Huldah *the Propheteſs* 163
Huſhai 58, 61

I

JAbeſh-Gilead Page 1, 34
Jabneh 139
Jaddus *the High-Prieſt* 235
Janoah 141
Jaſon 240
Iddo 89, 213
Jehoahaz 124, 132, 166, 172
Jehoiakim 126
Jehoiakin 171
Jehoida 129
Jehoram 112
——— *Another of that Name, a wicked and a cruel Man* 123, 124
——— *Dies miſerably* ibid.
Jehoſaphat 67
Jehoſhaphat, *a good King, and bleſſed by God* 101, 102, &c.
——— *Makes an Alliance with* Ahab 106
——— *Chid by the Prophet* Jehu 107
——— *Is invaded by the* Moabites *and* Ammonites 108

The INDEX.

Jehoſhaphat *triumphs over them* Page 109
——— *Aſſiſts* Jehoram 112
Jehu *the Prophet* 95, 107
Jehu, *King of* Iſrael, *anointed ſo by* Eliſha 126
——— *Surprizes and kills* Jehoram ibid.
——— *The Crown intailed upon his Family for four Generations* 128
——— *Dies* ibid.
Jehucal 179
Jehudi 171
Jeremy 162, 165
——— *Is ſeized* 168
——— *Is preſerved at the taking of* Jeruſalem *by* Nebuchadnezzar's *Order* 182
——— *The laſt Mention of him* 186
Jeroboam, *appointed to ſucceed* Solomon *over the ten Tribes* 86
——— *Is proclaimed King of them* 88
——— *Sets up Golden Calves* 89
——— *People revolt from him to* Rehoboam ibid.
——— *His Hand is withered and healed* 90
——— *His Defeat by King* Abiam 92
——— *Another of that Name* 135
Jeruſalem *beſieged* 172
——— *Again* 179
——— *Taken by Storm* 181
——— *Rebuilt* 219
Jews *return from Captivity* 200
Jezebel 97
——— *Threatens* Elijah, *who eſcapes* 100
——— *Inſtructs* Ahab *how to get* Naboth's *Vineyard* 105
——— *Her Doom pronounced by* Elijah 106
——— *Her Death* 127
Ijon 141
Joab 39
—— *Reconciles the King and* Abſolom 55
—— *Kills* Abſolom 61
—— *His ſaucy Freedom with the King* 62
—— *He treacherouſly kills* Amaſa 67

The INDEX.

Joab *is again made General* Page 67
—— *Diſſwades* David *from numbring the People* 70
—— *Is put to Death by* David's *Order* 78
Joas 132
Joaſh 129
Johanan 183
John, *the Son of* Mattathias *the Prieſt* 251
Jonadab 52
Jonah 135
Jonathan 3, 4
—— *Attacks the* Philiſtines 5
—— *Contracts Friendſhip with* David 14
—— *Renews it* 19
—— *Repeats it* 20
—— *Again does the ſame* 24
—— *Is ſlain* 34
—— *Another of the ſame Name, the Son of the High-Prieſt* 61
—— *Another, the Son of* Mattathias *the Prieſt* 251
—— *His brave Exploits* 260, 261, &c.
Joram 46
Joſeph 305
Joſiah 161
Jotham 140
Ira 67
Iſaiah 143
—— *Conſults the Lord for* Hezekiah 156
—— *His Death* [*In the Notes*] 159
Iſhboſheth 37 38
—— *Aſſaſſinated* 40
Iſhmael 183
Iſraelites *make uſe of their working Tools for Weapons* 4
—— *Are routed by the* Philiſtines 34
—— *Revolt to* Aſa *King of* Judah 94
—— *Are carried into Captivity by* Salmanaſſar 146
—— *Called* Samaritanes 151
Ittai 58
Iturea 296

Judah *invaded by the* Moabites *and* Amorites Page 108
Judas *the Son of* Mattathias *the Prieſt* 251
—— *Burns* Joppe *and* Jamnia 257
—— *Defeats* Antiochus 258
Judith, *her Story* 174, &c.

K

KAdeſh Page 141
Keilah 23
Kenites 7
Kidron 58
Kirharaſeh 113
Kiſhon 100

L

LAchiſh Page 139
Laiſh 29
Law, the Book of it found 162
— *Revived by* Ezra 227
— *Revived by* Nehemiah 231
Lepers 121
Libnah *revolts from* Judah 124
—— *Is beſieged by* Sennacherib 155
Lions ſent among the People 151
Lot, caſting of it 6, 208
Lucullus 280
Lyſias 253

The INDEX.

M

MAaſiah Page 144
Maccabees 251, &c.
Machera 296
Macheruns 280
Machir 61
Mahanaim ibid.
Malachi *the Prophet* 233
Malchiſhua 34
Malchus 269
Malichus 288, 305
Maltace, Herod's *Wife* 310
Man of God 89, 90
Manaſſeh 159, &c.
Manaſſes 235
Mantle, the Ceremony of it 101
Maon 26
Mariamne, Herod's *Wife* 303
——— *Put to Death* 309
Maſſada 290
Mattan 130
Mattaniah 172
Mattathias *the Prieſt, and his five heroic Sons* 243
Meaſure 120
Megiddo, *a Fight there* 165
Menahem 140
Menelaus 240
——— *Is caſt headlong from the Top of the Tower* 258
Mephiboſheth 46, 59
Merab 69
Micajah 106
Michal *married to* David 16
——— *Contrives his Eſcape* 17
——— *Reſtor'd to* David 38

Michal *ridicules* David Page 43
——— *Is curs'd with Barrenneſs* 44
——— *Yet is ſaid to have five Sons* 69
Michmaſh 3, 4
Millo 155
Mithridates 280
Mizpah 95
Moab 21, 45
——— *King of it, ſacrificed his Son* 113
Moloch 85
Mordecai 203, &c.
Moriah 81
Morodach Baladan 158
Mothers eat their Children 120
Muſick diverts Saul's *Melancholy* 10

N

NAaman *the* Syrian *cured* Page 116
Naaſh 1, 46
Nabal 26
——— *Dies* 28
Naboth 105
Nachon 42
Nadab 94
Nahum *the Prophet* 166
Najoth, *a School or College of Religion* 18
Naked, the Meaning of it ibid.
Nathan *miſtakes his Direction to* David 44
——— *Reproaches and condemns* David *for Murder and Adultery* 51
——— *Acquaints* Bathſheba *with* Adonijah's *Rebellion* 73
Nebuchadnezzar 168
——— ——— *His golden Image* 189
——— ——— *Turns Brute* 163
Nebuzaradan 182

Necho, *King of* Egypt Page 164
Nehemiah 217, &c.
Nergol 151
Nethenims, *who* 213
Nibhaz 151
Nicanor 253
Nicaſo 235
Nicodemus 282
Nineveh [*In the Notes*] 135, 136
Niſroch 157
Nob, *a City belonging to the Prieſts* 20
Numbering the People 70

O

OBadiah Page 98
Obed-Edom 43
Obedience better than Sacrifice 8
Oded 144
Olivet 58
Omri 96
Onias *the High-Prieſt* 239
—— *Is depoſed* 259
Ophir 109

P

PAcorus Page 291
Paran 26
Peka 142
Pekahiah 141
People, Seventy thouſand die of Peſtilence 71
Phalti 29
Phaſael 286

Pherora Page 305
Philip 241, 305
Philippi 290
Philiſtines 3
——— *Invade* Saul's *Territories* 24
——— *Invade* David 41
——— *Again invade* David 69
——— *Plunder* Jeruſalem 124
Phraates, *King of* Parthia 300
Phul 141
Pompey 282
Preſents 11
Prieſts ſlain by Saul's *Order* 22, 23
Princes 2
Propheſying 18
Proverbs of Solomon 86
Ptolemy, *King of* Egypt 238
Ptolemy Philometer 268
Ptolemy Lathurus 276
Pulſe 119
Purim, *a Feaſt of the* Jews [*In the Notes*] 208, 209

R

RAbbah, *the Metropolis of the* Ammonites Page 48
——— *Beſieged and taken* 50
Rages 149
Raguel 148
Rain, a great Storm of it 3
Ramah 9, 17, 26
——— *Demoliſh'd* 95
Ramoth-Gilead 106
Razias's *Magnanimity* 261
Rechabites 169
Reformation under King Joſiah 162
Rehoboam *ſucceeds* Solomon 87

Rehoboam *rules well the three first Years* Page 88
——*Apostatizes* 90
Rephaim 41, 68
Ressa 292
Rezin 143
Rhodes 305
Rizpah 38, 69

S

SAlmanassar Page 145
Salome 266
——*An implacable Enemy to* Mariamne 308
Salt-Valley 45
Samaria 96
——*The sad Siege of it* 119, 120, &c.
Sameas, *an honest* Jew *that opposed* Herod's *Design in the* Sanhedrin 287
Samosala 296
Samuel, *his Care of the People* 2
——*Reproves* Saul 4
——*Gives* Saul *new Orders to try his Obedience* 7
——*Reproves* Saul *again, but more sharply* 8
——*Slays the King of the* Amalekites ibid.
——*Goes by God's Order to* Bethlehem *to anoint* David 9
——*Protects* David 18
——*His Death* 26
Sanballat, *an Enemy to the* Jews 218
Sarepta 97
Saul, *his first Exploit* 1
——*Being deserted, grows desperate* 4
——*His rash Edict* 5
——*How he continued King after he had forfeited the Kingdom.* [*In the Notes.*] 6
——*An evil Spirit possesseth him* 10

The INDEX.

Saul *promotes* David, *but grows jealous of him* Page 15
——— *He reproaches* Jonathan *for his Friendſhip to* David 19
——— *Attempts his Life for it* 20
——— *Purſues* David 24
——— *Relents* 25
——— *Again relents* 29
——— *Conſults the Witch of* Endor 31, 32
——— *Is ſlain* 34
Scaurus 281
Scythopolis 271
Sebaſte 309
Seleucus 147
——— *Enters* Judah 154
Sepharvaim 152
Seraiah 173
Sextus Cæſar 286
Shaking of the Veſt 222
Shallum 140, 163
Shaphan 162
Sheba 66
——— *Queen of it* 83
Shecaniah 215
Sheep-gate 219
Shemaiah 88, 173, 224
Shemar 96
Sheva 197
Shields of Braſs 91
Shilo [*In the Notes.*] 167
Shimei *curſes* David 59
——— *Is afterwards put to Death* 78
Shiſhack 86
——— *Invades* Judah *and* Benjamin 91
Shobach 48
Shobi 61
Shocoh 11
Shunamite 114
——— *Leaves her Country on Account of the Famine* 122

Shu-

The INDEX.

Shunem Page 31
Shuſhan 202
Silo 294
Silver, Pieces of it, what 119
Simon, *from whoſe Pontificate the Records bore Date* 272
——*He and his Sons murder'd* 274
Sodomy 91
Sohemus 305, 307
——*Is put to Death* 308
Solomon *born* 59
—— *Proclaimed King* 74
——*Proclaimed a ſecond Time* 76
——*His Petition to God* 79
——*The firſt Inſtance of his great Wiſdom* ibid.
—— *His Alliances* 80
—— *His Feaſt and Sacrifice at the Dedication of the Temple* 82, 83
——*His magnificent Living* 84
——*Apoſtatizeth* 85
—— *His Death and laſt Account of him* 87
Solomona *and her ſeven Sons* 243, &c.
Spirit of God on David 10
Stone [*In the Notes*] 28
Straton's *Tower* 276
Succoth-benoth 151
Suſanna 199
Synarchies 132
Syrians, *ſtruck with Blindneſs when they came to ſeize* Eliſha 118
—— *Beſiege* Samaria 119
——*Quit the Siege* 121
——*Invade* Jehu 128

T. *Ta-*

The INDEX.

T

Tabernacles, the Feast of them revived Page 288
Talmai 55
Tamar, David's *only Daughter, betrayed and ravished by* Amnon 52, 53
Taphneh 86
Tarichea 285
Tartak 151
Tatnai 210
Temple built 81
——*Began to be rebuilt* 200, 201
——*A Stop put to it* ibid.
——*Set on Foot again* 209
——*Hindered* 210
——*Called the Temple of* Olympian Jove 242
——*Rebuilt by* Herod 309
Texts reconciled and explained [*In the Notes*] 2, 3, 4, 5, 6, 7, 10, 11, 14, 18, 23, 27, 28, 31, 32, 33, 42, 43, 44, 45, 46, 47, 51, 61, 69, 70, 71, 72, 83, 84, 85, 88, 95, 96, 101, 116, 117, 119, 124, 125, 135, 138, 142, 143, 157, 163, 167, 168, 193, 194, 195, 199, 201, 204, 221, 225, 226
Thunder, a great Storm of it 3
Tibni 96
Tiglathpileſar 141
Tigranes 280
Tigris 148
Timotheus 256
Tipſah 141
Tirhakah 156
Tirzah 96, 140
Tobiah 218
Tobit, *his Story* 246, &c.
Toi 46

Tribes,

Tribes, ten of them revolt from Rehoboam Page 87
Tripolis *taken by* Demetrius Philopater 260
Tryphon 269

V

Valley of Salt Page 134
Vaphres, *King of* Egypt 80
Ventidius, M. Antony's *Lieutenant* 294
Uriah 49
Urijah 145
Uzzah 42, 161
Uzziah 139

W

Water like Blood Page 113
Wizard 31
Worship (publick) where prescribed by the Law to be 88

Z

Zabad Page 132
Zabelus, *King of* Arabia, *cuts off* Alexander's *Head* 269
Zadok 58
Zechariah *stoned* 131, 139
Zechary *the Prophet* 165, 209, 210
Zedekiah 172
Zephaniah *the Prophet* 173
Zera, *King of* Ethiopia, *threatens* Asa *King of* Judah 93

The INDEX.

Ziba	Page 46
—— *Betrays* Mephibosheth	59
Ziklag	30, 31
Zimri *usurps the Kingdom of* Israel	96
Ziph	24
Zobah	45
Zoilus	276
Zorobabel	200

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